

Haqeeqat e Taqleed wa Ijtehad

الخول المفيد فى ادلة الاجتهاد والتقليد

Taleef: Allama Muhammad bin Ali Shaukani رحمه الله

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Taqdeem

Masla e Taqleed o Ijtihad se ek ma'arekatul aara masla banaa hua hai. Taqleed ke qaeleen dawa karte hain ke Ijtihad ka darwaza band ho chukka hai. Abh Aaimma Arba رضى الله عنه mein se kisi ek ki Taqleed kiye baghair chaara nahi. Unki aara aur Ijtihad se iqhtelaf tashaqqat o ifteraq aur jamat o sawad e aazam se inheraaf shumar hoga. Balk eek Imam ke mazhab ko chhod kar doosre imam ke mazhab ko iqhteyar karna bhi inheraf aur qabil e ta'azeer¹ hai.

Biradaraan e Islam! Aaiye zara ye dekhe'n ke Islam ne muashre ko is beraah rawi aur baghawat se bachane ke liye kya iqdamat kiye hain? Jinhe qubool na karke hamara muashra khusoosan aur aalami muashra umooman is modh par paho'nch chukka hai ke ise barbaadi se bachaane ki koi soorat nazar nahi aarhi hai.

Ijtihad ke qaeleen kehte hain ke Taqleed jaez nahi. Ijtihad ka darwaz qiyamat tak ke liye khula hai. Musalman kisi bhi zamane mein Ijtihad ki zarurat se mustaghna nahi reh sakte, har wo shaqs jisme ijtehad ki sharaet jama hain, Ijtihad karne ki ehliyat rakhta hai muqhtalif zuroof o ahwal ke taqaazo'n se ohda-bar-aa hone ke liye Ijtihad ummat e muslim ka ijtemai fareeza hai. Sahaba Ikram رضوان الله عليهم اجمعين se lekar aaj tak kisi zamane mein bhi ummat mujtahideen ke wajood se khali aur fareeze se ghafil nahi rahi. Quran o Sunnat ki nusoos aur tareeqh e fiqha is par gawah hain.

Taqleed

Imam Ghazali رضى الله عنه *Al Manqhool* aur *Al Mustasfaa* mein raqamtaraaz hain: التقليد هو قبول قول بلا حجة

Taqleed kisi ke qaul ko bilaa daleel kar lene ka naam hai.² Phir Imam Ghazali رضى الله عنه farmate hain ke Taqleed usool o furo'o mein husool e ilm ka tareeqa nahi hai.³

Allama Muhibullah رضى الله عنه *Musallam as Suboot* mein farmate hain: التقليد الغير من غير حجة

Ghair ke qaul par kisi daleel ke baghair amal karne ka naam Taqleed hai.⁴

Allama Ibnul Hammam رضى الله عنه in alfaaz mein taqleed ki ta'areef karte hain التقليد العمل لقول من ليس قوله احدى الحجج بلا حجة

Taqleed kisi aise shaqs ke qaul par bilaa daleel amal karne ko kehte hain, jiska qaul Dalaael (arba'a) mein shumar nahi hota.⁵

Allama Qaffal رضى الله عنه farmate hain:هو قبول القول وانت لا تعلم من اين قال

Taqleed kisi aise shaqs ke qaul ko qabool kar lene ka naam hai jiske mutalliq aap nahi jaante ke isne ye qaul kahan se liya hai.⁶

Allama Saifuddin Al Aamdi رضى الله عنه kehte hain:امل التقليد فعبارة عن العمل بقول الغير من غير حجة ملزمة

Taqleed ghair ke qaul par baghair kisi aisi daleel ke jo is par amal ko laazim qarar deti ho, amal karne ka naam hai.⁷

Taqleed ki ye chand tareefe'n hain, in sab ka ek hi mafhoom hai ke dale pooche baghair kisi ke qaul ko iqhteyar karlena Taqleed hai.

¹ T: Tambeeh Karna, Sarzanish Karna

² Al Manqhool: P472; Al Mustasfa: V2 P287

³ Al Manqhool: P287

⁴ Musallam as Suboot Ma'a Sharha Fawateh ar Rahmoot: V2 P400

⁵ Irshad al Fahool lil Shaukani: P265

⁶ Irshad al Fahool lil Shaukani: P265

⁷ Al Ahkam Fee Usool al Ahkam lil Aamdi: V4 P297

Taqleed ki behtareen tareef wo hai jo khud Allama Shaukani ر.ه.ه. ne ki hai.

التقليد هو قبول رأي من لا تقوم به الحجة بلا حجة

Kisi aisi hasti ki raae ko baghair daleel iqhteyar karlena, jiski raae hujjat nahi, Taqleed kehta hai.⁸

Musallam us Suboot ki sharha Fawaateh ar Rahmoot mein Allama Abdul A'ala Muhammad bin Nizamuddin hujjat aur daleel ki sharha karte hue farmate hain: Hujjat se muraad hai Dalaa'el e arba'a: Yaani Quran, Sunnat Ijma'a aur Qiyas.⁹ Banabaree'n¹⁰ Allama Aamdi ر.ه.ه. famate hain ke Rasool Allah ﷺ ki itteba aur ijma mujtahideen ki taraf ruju karna taqleed ke zumre mein nahi aate. Kyou'nke Aap ﷺ ka qaul aur mujtahideen ka ijma ba-zaat e khud daleel hain. Isi tarha ek aam admi ka mufti ke qaul ki taraf ruju karna aur qazi ka shahid e adil ki shahadat par faisla dena Taqleed nahi kehlaata. Kyou'nke ye bhi daleel se khali nahi.

Tamam ahle ilm ka ittefaq hai ke daleel aur burhan se murad nas e qurani ya wo hadees e nabawi ﷺ hai, jo sehat ke sath Rasool Allah ﷺ se manqool ho.

Itteba'a aur Taqleed e Jaamid Mein Farq

Ahle Ilm itteba aur Taqleed e Jaamid mein tafreeq karte hain. Kisi aise qaul ki taraf ruju karna jis par daleel ho, itteba kehlaata hai. Muraad ye hai ke Quran o Sunnat ki daleel ke sath ahle ilm ki pairwee ki jaae. Ek aami ke qalb par bhi ye shuhood ghalib rehna chhahiye ke daleel iske sath hai. Tab ye pairwee dar-haqeeqat mujtahid ki nahi, balke daleel ki hai. Jaha'n tak daleel mujtahid ka sath degi wo iski itteba karega aur jaha'n daleel iska sath chhod-degi wo iska pairukaar nahi rahega. Sahaba Ikram رضوان الله عليهم أجمعين, Tabaeen ر.ه.ه. aur Aamma e Fuqaha ر.ه.ه. ke a'asr mein itteba ka yehi mafhoom liya jaata tha. Aur inki itteba isi qism ki hoti thi, wo hamesha Quran o Sunnat ki daleel ki talash mein rehte the.

Itteba ke liye kisi alim ya kisi Imam ko maqhsos karlena khuwah iske qaul ki taeed mein koi daleel naa ho aur kisi soorat mein iske daaera itteba se bahar naa nikalna, balkey is imam ke qaul ko tark karna islam ke daera se nikalne ke mutaradif samajhna Taqleed hai. Yehi wo Taqleed hai jo is kitab ka mauzu hai. Isi Taqleed ki Quran o Sunnat mein mazammat aai hai. Hamari is *Tauzeeh*¹¹ par *Tareeqh E Fiqla* gawah hai.

Isteqrar mazaahib se qabl log apne apne shaher ke ulama se hasb e zarurat fatwa le liya karte the aur ulama fatwa dete waqt, Imam Abu Hanifa ر.ه.ه., Imam Malik ر.ه.ه. aur Imam Shafai ر.ه.ه. ke aqwaal talash karne ki bajae istefta ke bare mein Rasool Allah ﷺ ke irshadaat aur afa'aal talash kiya karte the. Yehi wajah hai ke mufti ke liye jaha'n baaz doosri sharaet zaroori thee'n waha'n ek ye shart bhi laazim thi ke wo in ahadees ke isteqhsar¹² par qadir ho jo fiqahi ahkam ki buniyad hain. Jinki tadaad hazaro'n tak paho'nchti hai. Fuqaha e Hadees to is par bahot saqhti se paband the. Baqul Abu Ali Zareer ر.ه.ه., Imam Ahmad bin Hambal ر.ه.ه. fatwa dene ke liye 5 Lakh ahadees ke istehzar ko zaroori qarar dete the.¹³

Ham mashoor aamma e fiqla aur inke talameza ke halaat ka mutalea kare'n to ye haqeeqat saamne aati hai ke wo log Taqleed se mehfooz the. Minhaj e istembaat mein yaksaniyat ke bawajood Imam Muhammad bin Hasan Shaibani ر.ه.ه., Qazi Abu Yusuf ر.ه.ه. aur Imam Zafar ر.ه.ه. beshumar masael mein apne ustad Imam Abu Hanifa ر.ه.ه. se iqhtelaf karte nazar aate hain. Khud Imam Abu Hanifa ر.ه.ه. ne bahot se masael mein apne ustad se iqhtelaf kiya. Imam Ghazali ر.ه.ه. aur Imam Ahmad bin Hambal ر.ه.ه. ne Imam Shafai ر.ه.ه. se iqhtelaf kiya. Imam Shafai ر.ه.ه. ne bahot se masael mein apne mohtaraf ustad Imam Malik ر.ه.ه. se naa sirf iqhtelaf kiya. Balke chand ek ma'areka tul aara

⁸ *Irshad al Fahool lil Shaukani: P265*

⁹ *Sharha Fawateh ar Rahmoot: V2 P400*

¹⁰ *T: Is Buniyad Par, Is Liye, Is Wajah Se*

¹¹ *T: Waazeh Karna, Khol Kar Bayan Karna, Sharha Wazaahat*

¹² *T: Najaat (google translation)*

¹³ *Irshad al Fuhood: P251*

masaael mein inke usoolo'n par kadee tanqeed ki.¹⁴ Khud Imam Malik ؒ ne apne ustad ki qadam ba-qadam pairwee nahi ki.

Agar Taqleed koi mustahsan cheez hoti to Imam Abu Hanifa ؒ aur Imam Shafai ؒ ki taqleed ki bajae in nufoos e qudsiya ki taqleed waajib hoti jinho'n ne bil waasta Rasool Allah ﷺ se ilm haasil kiya hai aur Aap ﷺ se tafaqqoh seekha hai. Imam Abu Hanifa ؒ bahot se masaael mein kabhi bhi Hazrat Abdullah bin Masood ؓ ke qaul ko tark naa karte.

Pehli 3-4 sadiyo'n mein ham dekhate hain ke bahot se ahle ilm jo Imam Abu Hanifa ؒ ya Imam Shafai ؒ ki taraf mansoob hain. Magar bae'n hama wo basa auqaat in aimma se iqhtelaf karte nazar aate hain. Allama Tahawi ؒ ki kitab *Sharha Ma'ani ul Asaar* ka mutalea keejiye. Bahot se masael mein inho'n nein Imam Abu Hanifa ؒ ki raae ko chhodkar is raae ko iqhteyar kiya hai, jis par inhe'n koi qawee tar daleel mil gai. Idhar Ibne Khuzaima ؒ, Ibne al Munzir ؒ, aur Dar e Qutni ؒ waghaira ne usool e istembat mein Imam Shafai ؒ ki itteba ke bawajood bahot si jagho'n par inki muqhalefat ki hai.

Phir ek zamana aisa bhi aaya jab aimma fiqha ki aara aur Ijtehad ko amaln asal qadar dekar Quran o Sunnat ko saanwi haisiyat di jaane lagi. Qiyas o Istembaat ke zariye inke aqwaal par taqhreej hone lagi. Inse manqool fiqahi riwayat ka tabta'a aur unki tehqeeq hone lagi. Ye wo zamana tha jab sunnat e saheeha ka tamaam zaqheera duwawen e hadees ki surat mein jama ho chukka tha aur abh kisi ahle ilm ke paas koi uzar baaqi naa tha ke iske paas hadees nahi paho'nchi. Magar baae'n hama jab ahle Taqleed dekhate hain ke unke imam ka mauquf bahot kamzor hai aur daleel inka sath nahi deti to apne imam ke qaul ko tark karne ki bajae Taqleed aur jamood ka muzahera karte hue Quran o Sunnat aur qiyaas e saheeh ko tark kar dete hain. Balke muqhtalif heelo'n se Quran o Hadees ki wazeh nusoos ko rad kar dete hain.

Kabhi saheeh ahadees ko khabar e wahe kehkar thukra dete hain kabhi khilaf e qiyaas keh kar chhod dete hain. Kabhi farmate hain: Is hadees ko riwayat waala sahabi 'ghair faqeeh' hai. Kabhi farmate hain 'shayad hamara imam kisi aisi daleel ka ilm rakhta tha, jo ham tak naa pho'nch saki, lehaza hamare liye iski taqleed wajib hai'. isi qism ke khud-saaqhta usoolo'n ki binaa par saheeh ahadees ko rad kar dete hain. Magar apne imam ke mazhab se sar e mu idhar udhar nahi hote. Yehi wo taqleed hai jo haram hai aur baqaal Ibne Hazam ؒ shirk ke zumre mein aati hai, jisse Quran o Sunnat ki tauheen laazim aati hai.

Ahle Taqleed ne sirf isi par iktefa naa kiya. Balkey inho'n ne Ijtehad ka darwaza band kardiya aur is par israr kiya ke mutaqqhireen¹⁵ ko Quran o Sunnat ka faham haasil nahi ho sakta. Is liye Ijtehad mumkin nahi aur is tarha ek aise usool ko apne hatho'n dafan kar diya jo islam qanoon aur musalmano ki siyaasi o ma'asherati zindagi ke liye rooh ki haisiyat rakhta tha.

Ijtehad islami qanoon ko irteqaer aur isko badalte hue zaman o makan ka sath dene ki zamaanat deta tha. Ijtehad se mu'n modh lene ka nateeja ye nikla ke jab 13th-14th sadee hijri ke daur e inhetaat mein apni manzil ki taraf badhne ke liye hamne apne sar o samaan ka jaaeza liya to apne aap ko 4th sadee hijri ke awaaqhir mein khade hue paaya.

Idhar barre-sagheer mein Quran o Sunnat se hamare lagaa aur ishq ka ye haal tha ke madaaris ke 10 saala nisaab mein talaba ko *Muniya al Musalla*, *Kans*, *Qudoori*, *Hidaaya*, *Wiqaya* aur *Shaami* jaisi kutub e fiqha waghaira to padhaai jaati thi. Magar tafseer aur hadees nisaab mein sirey se thi hi nahi.

Aqhri saal Miskhat ko tabarrukan padh liya jaata tha. Shah Waliullah ؒ ki jaddo jahad ka nateeja nikla ke nisab ke aqhri saal mein *Siha Sitta* ka 'daur' hone laga. Aap isse inke faham e hadees ka andaaza lagaa sakte

¹⁴ Misland Imam Malik ؒ ke nazdeek Ahle Madina ka ijma hujjat hai. Magar Imam Shafai ؒ ne is par kadee tanqeed ki hai. Apni kitab *Iqhtelaf ul Hadees* mein raqam taraaz hain ke ahle ilm ne Imam Malik ؒ ke is usool par

nuqhta cheeni ki hai. Main bhi isey saheeh nahi samajhta. Irshad al Fuhood: P82

¹⁵ T: Peeche Aane Waale Log, Aqheer Zamane Waale

hain, phir is ek saala 'daur e hadees' mein bhi ahadees e saheeha ko radd karne ke heele aur taweel ke zariye isey apne mazhab ke mutabiq karne ke ur sikhaae jaane lage. Maulana Anwar Shah Kashmiri رَحْمَةُ اللهِ عَلَيْه ki taqareer hamare is daawe ki gawaah hain.

Ye hazraat aaj tak is surat e haal ko ju'n ki tu'n rakhne par musir hain. Pichle dino'n jab hukumat ki taraf se madaaris ke nisab ki tarteeb e noo ki muhim shuru hui to in hazrat ne hadees ko nisab ke har marhale mein padhae jaane ki shadeed muqhalefat ki. Kyounke muqalledeen ko malum hai ke ke wo agar mutalea hadees ko poore nisab mein phailade'nge to nai nasal taqleed chhod degi.

Ijtehad hamare qaumi irteqa ka zaamin tha aur Ijtehad hi ki badaulat ham taghaiyyur zaman o makan ke sath sath fiqha e islami ko tar o taaza rakh sakte the. Magar iski tamam raahe'n hamen khud masdood kar lee'n. Balke har zamane mein ijtehad ke daai ulama ki bharpoor muqhalefat ki aur taqleed ko apna laaha e amal banaa liya. Khud badalne ki bajaee Quran ko badal daala. Iska radde amal ye hua ke kuch inteha pasand log sunnat aur Ijtehad e sahaba رَضَوَانُ اللّٰهُ عَلَيْهِمْ اَجْمَعِيْنَ se beniyaz hokar azaad ijtehad ki taraf mael hue aur ye ek azeem almiya hai.

Is taqleed ne hame'n firqa firqa karke hamari taqat ko bikher diya. Ahle Taqleed ne Quran o Sunnat ko tark karke rijaal ki aara ki buniyad par musulmano'n ki takfeer ki. Dawat o islah waala kam karne waalo'n par masaaeb o ibtela ke pahaad todey. Awam mein inke khilaf nafarat phailai. Inko masjido'n mein namaz padhne se roka. Inke khilaf jhote propaganda ka shaitani jaal phailaya. Inko 'ghair muqallid', 'wahhabi', 'gustaq' aur 'najdi' jaise alqabaat se nawaz kar awam ko inse door rakhne ki koshish ki.

Magar tulu e subha kisi ke rokey naa ruk saki, abh *Alhamdulillah* tamam mohaqqeqeen ahel ilm ijtehad ki zarurat ke qael hain. Abh musulmano ke tamam qaumi aur bain al aqwaami ijtema-aat, islami nazariyati council aur majaalis shura mein ahle ilm aur muqneen kisi khaas imam ki taqleed par israr karne ki bajaee ye bahes karte hain ke ahwal o zuroof ke tanzur mein Quran o Sunnat zer e bahes masla ka kya hal tajweez karte hain. Zer e bahes masla mein aimma e fuqaha se kisi ka mauquf Quran o Sunnat ke qareeb tar hai.

Is kitab mein Imam Shaukani رَحْمَةُ اللهِ عَلَيْه ne muqledeen ke dalaal ka jaaez liya hai. Inke mughalto'n ka tajziya karke inka tar o pod bikher diya hai. Nez ye bhi sabit kiya hai ke khud aimma muttabeen ne logo'n ko apni taqleed se roka tha.

Main biradar e mukarram janab Maulana Abdul Munim ka shukar guzar hu'n ke inho'n ne meri hausla afzai karke intehahi namusaaed halaat mein is kitab ki asha-at ka beda uthakar ijtehad ke mauzu par ek ahem kitab ko urdu qareen ki khidmat mein pesh kiya.

Allah Ta'ala unhe'n jaza e khair se nawaaze. Ameen

Taiyyab Shaheen Lodhi

Shadaab Colony, Multan

Al Imam Al Mujtahid Muhammad bin Ali bin Muhammad al Shaukani

Abu Abdullah Muhammad bin Ali bin Muhammad Shaukani ke walid Ali bin Muhammad Sana¹⁶ mein Shaukan ke intesab se mashoor the. Shaukani ki wajah intesab ke mutalliq khud Imam Shaukani likhte hain ke Shaukan Yemen ke qabail Khulaan ki basti ka naam hai. Jo Sana se taqreeban 1 roz ki masaafat par waqe hai. Saheb e Qamoos ne Shaukan naam se 3 maqamaat ka zikar kiya hai.

1. Bahrain mein ek maqam ka naam hai.
2. Yemen mein ek qile ka naam hai.
3. Sarqhas aur Eburad ke darmiyan ek chhote shaher ka naam hai.

Imam Muhammad bin Ali bin Muhammad Shaukani is shaukan se mansoob hain, jo Yemen mein waqe hai. Shaukan se Imam Shaukani ki nisbat haqeeqi nahi. Kyou'нке wo khud Sana se talluq rakhte the, albatta inke abaa-o-ajdaad Shaukan se talluq rakhte the.

Paidaesh Ibtadaai Ta'aleem o Tarbiyyat:

Inke walid Ali bin Muhammad 1173h ke mausam e khizaa'n mein apne abaa'i shaher Shaukan gae hue the to wahee'n 28 Zil Qaeda baroz Somwar Imam Shaukani mutawallid hue. Inka naam Muhammad rakha gaya. Imam Shaukani ne *Al Badr al Taale'e* mein apne walid e majid ka poora nasab naama tehreer kiya hai. Jo Hazrat Adam (a) tak jaa paho'nchta hai.

Imam Shaukani ki nashu-numa aur ta'aleem o tarbiyyat Sana mein hui. Inho'n ne bahot se asaateza se Quran e Majeed padha. Ba-qaeda talab e ilm se qabl inho'n ne Zaidi fiqha ki mashoor kitab *al Izhar*, A'azeghri ki *Muhtasar al Faraaez*, Hareeri ki *al Malha*, Ibne Hajib ki *Al Kafiya*, Ash Shaafiyah aur *Muhtasar al Muntaha* aur ilm Urooz aur ilm e bhes par chote chote rasael hifz kar liye the. Ba-qaeda taur par talab e ilm se qabl bhi wo kutub e tareq o adab ke mutalea mein mashghool rehte the.

Asaatezah:

Sabse pehle inho'n ne *Al Izhaar* ki sharha aur *Muhtasar A'asefri* ki Sharha *An Naazri* apne walid maajid se padhi. Phir talab e ilm kel iye deegar asateza ki taraf mutawajje hue. You'n to inho'n ne beesiyo'n asaateza se muqhtalif uloom ki bahot si kitabe'n padhi. Basa auqaat ek hi kitab kai asateza se baar baar padhi magar Imam Shaukani mundarja zai asateza se bahot mutassir hue hain.

1. Allama Abdul Rahman Qasim (d 1211h) se Zaidi fiqha ki mashoor kitab *Al Izhaar* ki sharha padhi.
2. Allama Ahmad bin Amir (d 1197h) se *Al Izhar* aur *An Naazri* ki sharha padhi.
3. Allama Ahmad bin Muhammad al Hazaari (d 1227h) se bhi *Al Izhar* ki sharha 3 baar padhi. Aqhiri baar bahes o tamhees ke sath padhi. Nez inke paas Usaifri ki *Al Faraaez* aur iski Sharha *An Naazri* aur *Bayan Ibne Muzafar* ka bhi mutalea kiya. Imam Shaukani 13 saal Allama Ahmad ki khidmat mein rahe.
4. Allama Ali bin Ibrahim (d 1207h) se Imam Shaukani ne Saheeh Bukhari awwal taa aakhir bahes o tamhees ke sath padhi.
5. Allama Hasan bin Ismail bin al Husain al Maghribi (d 1208h) se Imam Shaukani sabse ziyada mutassir hue. Imam Shaukani ne inse *Al Mattool* aur isk hawashi *Al A'azad* aur iske hawashi *al Kasshaf* aur iske baaz hawashi. Uloom e hadees mein *Tanqeeh al Anzaar* ke kuch hisse, Saheeh Muslim aur iski Sharha Nawawi ke kuch hisse, Abu Dawood aur iske sath Munizi ki *Muhtasar* aur *Abu Dawood* par *Khattabi* ki sharha aur *Baloogh ul Maraam* ki *Sharha Fathul Baari* ka kuch hissa, *Jame al Usool* ka kuch hissa, *Sunan Nasai* ka kuch hissa aur *Ibne Majja* ka kuch hissa padha.

¹⁶ T: Yemen

Hasan bin Ismail ؓ aur Abdul Qadir ؓ bin Ahmad ؓ wo buzrug hain, jinke mashware par Imam Shaukani ne Ibne Taimiyya ki *Al Muntaqa* ki sharha *Neel ul Autaar* likhi aur ahle ilm se apni ilmiyat k aloha manwaaliya.

6. Abdul Qadir bin Ahmad (d 2207h) Imam Muhammad bin Ismail al Ameer Sana'aani, Saheb *Sabel as Salaam* ki wafat ke baad dayar e Yemen mein Allama Abdul Qadir se badaa aalim koi naa tha. Imam Shaukani ne Allama Abdul Qadir ke paas Saheeh Bukhari ki Sharha Fathul Baari ke kuch hisse, Jame al Usool ke kuch hisse, Muwatta Imam Maalik ke kuch hisse, Muntaqa Ibne Taimiyya ke kuch hisse, Qazi Ayaaz ki kitab Ash Shifa ke kuch hisse, Uloom e hadees mein Aflia Iraqi aur iski Sharha Fiqah mein Zau an Nahaar ke kuch hisse, Al Bahar az Zaqaar ke kuch hisse, Usool e deen mein al Muwaqif al A'azdiya ke kuch hisse aur inki sharha, Usool e Fiqha mein Jame al Jawame ke kuch hisse aur inki Sharha ilm e loghat mein Johari ki As Sahaah ke kuch hisse, Al Qamoos ke kuch hisse, Ilm e Urooz mein Jazariya aur iski sharha aur baaz deegar kitabe'n mutalea kee'n.

Imam Shaukani ye tamam mazkura kitabe'n Allama Abdul Qadir se bahes o tamhees ke sath padhee'n, basa auqaat Imam Shaukani zer e bahes mauzu par ek taweel maqaala tehreer karte aur inki khidmat mein pesh kar dete. Muwafeqat ki soorat mein Allama Abdul Qadir nazm ya nasar ki soorat mein taqreez likh dete the.

Imam Shaukani ؓ Ka Maslak:

Imam Shaukani ne ibtedai taur par Zaidi fiqha ki taleem hasil ki, magar wusa'at e mutalea aur hadees mein rusooq e ilm ki wajah se apne aapko Imam Zaid ؓ ki fiqha mein mehsoor naa rakh sake. Inho'n ne Zaidi fiqha par naqedana nazar daali aur in tamam maqamaat par giraft ki jaha'n Quran o Sunnat se zara bhi inheraf paaya jaata tha. Usool e deen aur sifaat e ilaahi ke bare mein salaf ki tarha wo bhi maslak e tafweez rakhte the. Yaani Quran e Majeed aur Ahadees e Saheeha mein warid hone waali sifaat ko baghair kisi tashbeeh o ta'atil aur taweel o tehreef ke inke zahir par mahmool karte the. Inho'n ne mazhab e salaf ki taeed mein kitabe'n bhi likhee'n.

Inho'n ne Taqleed ka juwwa kandho'n se utaar phai'nka aur Quran o Sunnat ki raah par gamzan ho gae. Inka mutmah e nazar kisi imam ke mazhab ka isbaat naa tha. Jaisa ke muqalledeen ka wateera hota hai, balke Quran o Sunnat ke mutabiq jo maslak e haq hota tha, isey iqhteyar karte the.

Inho'n ne Taqleed e Jaamid ke muqable mein Ijtehad k parcham ko thaama aur Dalaael ke sath sabit kiya ke ijtehad ka darwaza qiyamat tak ke liye khula hai. Inho'n ne Tehreem e Taqleed par ek muqhtasar kitab likhi, jis par muqalledeen inke darpe azaar ho gae. Ahle Taqleed ne inpar ilzam lagaya ke wo Aale Al Bait ke mazhab ki muqhalefat kar rahe hain. Isse qabl isi qism ke ilzamat ka saaman Imam Muhammad bin Ismail al Amr Sana'ani ko karna pada tha.

Imam Shaukani nihayat sabit qadmi se itteba e daleel ki raah par gamzan rahe aur azaadi fikr ki rausni se Taqleed ki tarikiyo'n ke parde chaak karte rahe. Imam Shaukani ki tamam tasnifaat azaadi e fikr aur Quran o Sunnat se tamassuk ki dawat deti hain.

Imam Shaukani Ki Tasnifaat:

Imam Shaukani ne muqhtalif mauzuat par mabsoot aur muqhtasar kitabe'n aur chote chote wasaael tehreer kiye hain. Jinki ta'adaad 100 ke lag bhag hai. Inho'n ne taqreeban har mauzu par likha hai. Inki tasnifaat inke ilm ki wusa'at, tafaqqoh ki gehrai aur Kitab o Sunnat aur mazhab e salaf se gehre lagao par dalaalat karti hain. Bana-baree'n thodey hi arse mein inki tasnifaat tamam alam e islam mein phail gae'n.

Ham inki chand ek ahem tasnifaat ka nihayat muqhtasar ta'aruf pesh karte hain.

Neel ul Autaar Sharha Muntaqa al Aqhbaar Min Ahadees Syed ul Aqhiyaar:

Muntaqa al Aqhbaar muntaqab ahadees e ahkam ka mujmua hai. Jise Ibne Taimiyya ر (d 621h) ne fuqaha e hadees ki tarz par fiqahi abwab ke mutabiq tarteeb diya hai. Abdus Salam Ibne Taimiyya, Shaikh ul Islam Taqiuddin Ahmad bin Abdul Haleem ibne Taimiyya ر ke dada the. Muntaqa al Aqhbaar ko ulama mein badi maqbuliyat hasil hui. Khusoosan Yemen mein mutalea hadees ke nisab mein isey badi ehmiyat hasil thi. Khud Imam Shaukani ne ise muqhtalif asaateza se sabaqan sabaqn padha.

Imam Shaukani ne apne asaateza mein se Abdul Qadir bin Ahmad aur Hasan bin Ismail ر ki targheeb aur mashware apr Muntaqa al Aqhbaar ki sharha Neel ul Autaar likhi. Ibtada mein ye sharha khaasi taweel thi. Allama Abdul Qadir bin Ahmad iske masudaat ka mulaheza kiya karte the. Inho'n ne Imam Shaukani se farmaya ke agar Neel ul Autaar ki tawaalat isi nahej par jaari rahi to ye kahee'n 20 jildo'n mein jaakar mukammal hogi. Lehaza inke mashware par Imam Shaukani ne isey muqhtasar kar diya aur abh iski zaqhamat 8 jildo'n mein hai. Neel ul Autaar ki takmeel Allama Abdul Qadir bin Ahmad aur Allama Hasan bin Ismail ki wafat ke baad hui.

Neel ul Autaar mein baaz aisi khoobiya'n paai jaati hain, jo aam taur par deegar shurooh e ahadees mein nahi paai jaatee'n. Imam Shaukani ne har hadees ki sharha mein iske muqhtalif turq aur iqhtelaf e alfaaz ki taqhreej ka poora ehtemaam kiya hai. Is hadees ki sehat o zof par kalam karte hue asbab e zof aimma e jarha o ta'adeel aur jahabzah fan ke hawale se bayan kiye hain aur sath sath apni maheraana raae ka izhar bhi kiya hai.

Fun e hadees ke masael mein wo aam par Allama Ibne Hajar ر ki Fathul Baari, Talqhees e Baheer, Imam Nawawi ki Sharha Muslim aur Imam Khattabi waghaira par etemad karte the. Hadees ke ghareeb alfaaz ki sharha karte waqt, Fahool ahle loghat ke aqwal ka zikar karte hain. Hadees se fiqahi masael ka istembaar karte waqt fuqaha e sahaba, fuqaha e tabaeen, fuqaha e motaqaddemeen aur fuqaha e mutaqqhereen ka zikar karte hain. In fuqaha ki aara naqal karte waqt nihaya ehtiyat se kaam lete hain. Jiska eteraaf buland paaya ahle ilm ne kiya hai aur inki aara mein se kisi raae ko iqhteyar karte waqt sirf daleel par etemaad karte hain. Quran o Sunnat aur Ijma e Sahaba ki daleel. Khuwah ye daleel kisi ke khilaf ho.

Neel ul Autaar is lehaz se inferadi haisiyat ki haamil hai ke isme Imam Shaukani ne fuqha e Ahle Sunnat ke mazaheb ke sath sath fuqaha e zaidiyya ki araa ka bhi zikar kiya hai aur mujtahidana mahaarat o baseerat ke sath fuqaha ki aara ka muwazna kiya hai.

Neel ul Autaar fiqha o hadees ki ummahat ul kitab mein shumar hoti hai aur ahle ilm ke qaul ke mutabiq islami fiqha ke mutalea ke waqt Neel ul Autaar ko bahot ahem maqam hasil hai.

Irshad ul Fahool Ilaa Tehqeeq al Haq Min Ilm al Usool

Ye usool e fiqha pr nihayat jame kitab hai, jo beesiyon kitabo'n se mustaghna kar deti hai. Irshad ul Fahool mein kisi usooli masla par bahes karte hue Imam Shaukani tamam qabil e zikar usoolon ki aara naqal kar dete hain. Phir basaa auqaat inke dalael bayan karte hain aur phir inke darmiyan muhaakma karte hue daleel hi se inme se kisi ko tarjeeh dete hain. Kisi usooli masla ke bare mein agar ham ahle usool ki aara malum karna chhahe'n to hame'n taqreeban tamam qabil e zikar ahle usool ki aara yakjaa Irshad ul Fahool mein mil jaati hain. Ye usloob aur ye khoobi hame'n kisi aur kitab mein nahi milti. Iske sath sath hame Imam Shaukani ke tafaqqho, baseerat aur wusa'at e malumat ka eteraf karna padta hai.

Imam Shaukani Irshad ul Fahool ke ibtedaiye mein likhte hain ke inho'n ne ye kitab ahle ilm ke israr par likhi hai, taake fiqahi usoolon aur istelahaat ka tehqeeqi jaeza liya jaae.

Fathul Qadeer al Jame Bain Fanni Ar Riwaaya wad Daraayah Min Ilm at Tafseer

Imam Shaukani ki ye tafseer e zaqheem 5 jildo'n par mushtamil hai. Ahle ilm ke mashware aur israr par inho'n ne ye tafseer likhi hai. Ye tafseer khud Imam Shaukani ke qaul ke mutabiq riwayat aur darayat ki jame hai aur baqaul Allama Raghib Tabbagh, Imam Shaukani ne is tafseer mein apne is dawe ko bateer ahsan nibhaaya hai.

Al Fawaaed al Majmua'ah Fil Ahadees al Mauzua'ah

Baqaul khud Imam Shaukani ne apni is kitab ki tasneef ke waqt mauzu ahadees ke bahot se majmuo'n ko saamne rakha hai. In ahadees par naqd ke baad kuch ahadees ke mutalliq bataya hai ke inko mauzu kehna durust nahi. Inko ziyada se ziyada za'ee'f ke zumre mein laaya jaa sakta hai. Jaisa ke Ibnul Jauzi راجي ne baqaul Hafiz ibne Hajar راجي tasaahil aur gahflat se baaz saheeh ahadees ko bhi apni kitab *Al Mauzua'aat al Kubra* mein shamil kar liya hai. Malagar Allama Muhammad bin Jafar al Kataani (d 1345h), apni kitab *Ar Risaala al Mustarfah* mein yehi shikwa Maulana Abdul Hai Luckhnawi kitab *Zafar al Almani* ke hawal se Imam Shaukani ke mutalliq karte hain ke inho'n ne baaz hasan aur saheeh ahadees ko bhi mauzu qarar de diya hai.

Ta'aruf Mutarjim

Janab Professor Taiyyab Shaheen Lodhi, qasba Tangwaali, zila Ferozpur mein Khan Dost Muhammad Khan ke ghar December 1940 mein paida hue. Qiyam e Pakistan ke baad Chak # 1 Tarpai, thana Maqhdoom Rasheed, zila Multan mein muntaqil hogae.

NAC High School jahaniya'n mandi se 1957 mein acche numbeo'n se Matric paas kiya. A'ala taleem ke liye Government College, Muzzafargarh mein daqhil hue. Magar bawajoh aage taleem jaar naa rakh sake aur taleem adhoori chhod kar ek technician ki haisiyat se Pak fizaaiya mein shamil ho gae. Pak fizaaiya ki mulazemat ke dauran inho'n ne pehle Fazil Arabia ur MA arabi (Punjab Univsersity) imteyazi haisiyat se paas kiya. Sargodha mein apni tainati ke dauran Maulana Muhammad Siddiq Sahab (Darul Hadees) se Dars e Nizami ki deegar kutub ke sath sath kutub e hadees padhee'n. 1976 mein Pak fizaiya se sakbadosh hone par mohkama taleem mein ba-haisiyat lecturer Arbi Government College, Shahpur Sadar (zila Sargodha) mein tainat hue. Aaj-kal Governement ke bah Muzzaffargarh mein ba-haisiyat lecturer Arbi kam kar rahe hain. Inke tehqeeqi maqalaat gaahe, gaahe *Tarjuman al Quran*, Lahore. *Fikr o Nazar*, Islamabad mein chhapte rehte hain. Nez Fazil Arbi aur MA Arbi ke nisab mein shamil baaz kutub ka tarjuma kiya, jo Sargodha se shaae ho chuki hain.

Zer e nazar kitab ke alaawa inho'n ne Imam Ibnul Qaiyyim ki 2 kitabe'n Madaarij as Salekeen aur At Tareeq al Mohkamah Fee Siyaasa ash Sharaaiyyah ka bhi tarjuma kiya hai. Jo *Idaara Nashar as Sunnah* ke ashaa-ati program mein shamil hain.

M. Abdul Munim

9th April, 1984

Khutba e Kitab

الحمد لله كثيراً وصلى الله على محمد عبده ورسوله خاتم أنبيائه بكرةً واصيلاً وسلّم تسليماً¹⁷. أمّا بعد:

Mohaqqeqeen ahle ilm mein se baaz dosto'n ne mujhse farmaesh ki hai ke masla e taqleed¹⁸ par ek maqaala tehreer karu'n. Jis mein Taqleed ka tehqeeqi jaaeza liya gaya ho. Ke aaya Taqleed jaez hai yaa nahi? Aur is masla ki is tarha tanqeeh o tauzeeh karu'n ke iske baad kisi shak o shubha ki gunjaesh baaqi naa rahe. Choo'nke farmaesh karne waale sahab ek ahem ilmi shaqsiyat hain. Is liye main is maqaale ko munazara ke usloob par pesh e khidmat karta hu'n. Wabillah at taufeeq.

Choo'nke taqleed ke bare mein adm jawaz ke aqaellen Taqleed se mana karte hain aur jawaz ke qaeleen Taqleed ke jawaz ka daawa karte hain. Is liye apne dawa ke asbaat ke liye daleel mohiyya karna dawa karne waalo'n ki zimmedaari hai.

Muqalledeen Taqleed ke jawaz mein darj e zel dalaal pesh karte hain.

Muqalledeen Ki Pehli Daleel

Allah Ta'ala ka irshad hai:

Lehaza Tum Ahle Zikr (Ahle Kitab) Se Poochlo Agar
Tum Ilm Nahi Rakhte.¹⁹

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Ahel Taqleed kehte hain ke is ayat mein Allah Ta'ala ne be-ilm logo'n ko hukam diya hai ke wo apne se ziyada ilm rakhne walo'n se pooch liya kare'n.

Jawab:

Ye ayat ek khaas sawal ke jawab mein warid hui hai. Jo mahel e naza'a se kharij hai. Jaisa ke is ayat ke siyaaq o sabaq se zahir hai. Imam Ibne Hajar ر, Baghwi ر aur aksar mufasssireen ka qaul hai ke ye ayat mushrikeen ke rad mein nazil hui hai. Kyou'nke wo Rasool ke bashar hone ka inkar karte the.

Imam Jalaluddin Siyuti ر ne apni mashoor tafseer *Ad Dur al Manshoor* mein is par mufasssil bahes ki hai. Yehi wo maani hai, jo siyaaq e ayat se mustafad hota hai. Chunache Allah Ta'ala irshad farmata hai:

¹⁷ Al Qaul al Mufeed mein Imam Shaukani ka khudta darj nahi hai. Is liye hamne ye muqhtsar saa khutba Imam Ibne Hazam ki mashoor tasneef *Al Fasl Fil Malal* waala Hua wan Nahal se naqal kiya hai.

¹⁸ Imam Ghazali ر ne in alfaaz mein Taqleed ki tareef ki hai: Taqleed baghair daleel ke kisi qaul ko qabool lene ka naam hai. Taqleed ilm ka raasta nahi hai, naa usool mein, naa furu mein (Al Mustasfa: V2 P387)
Allama Aamdi ر Taqleed ki tareef is tarha karte hain: Taqleed kisi ke qaul ko baghair kisi hujjat ke jo is par amal ko lazim qarar deti ho, qabool karne se ibarat hai. (Al Ahkam Fee Usool al Ahkam V4 P297)
Allama Ibnul Hammam At Tahreer mein raqam taraz hain: Taqleed baghair kisi daleel ke kisi aise shaqs ke qaul par amal karne ka naam hai, jiska daleel ke zumre naa aata ho. (Irshad al Fahool: P265)

Allama Ibnul Qaiyyim ne Taqleed ko 3 anwa'a mein taqseem karte hue teeno'n ki mazammat ki hai.

1. Apnea baa o ajdaad ki taqleed karte hue wahi e ilaahi se eraaz karna
2. Kisi aise shaqs ki taqleed karna jiske mutalliq muqallid koi lm nahi ke wo taqleed kiye jaane ka ahel hai.
3. Jiski taqleed ki jaa rahi hai, iske qaul aur maslak ke khilaf daleel qaem ho jaane ke baad bhi iske qaul ki taqleed karna. Is no'o aur pehli no'o mein farq ye hai ke pehli no'o mein lim par tamkan se qabt taqleed hai. Is no'o mein daleel aur hujjat ke zuhoor ke baad daleel aur ilm ki muqhalefat hai. (Elam al Muwaqqeen: V4 P168)

¹⁹ Surah Nahal: 43

Aur Hamne aapse Pehle Bhi Mard Hi (Nabi) Bheje The,
Ham Inki Taraf Wahi Karte The, Lehaza Tum Ahle Zikr
(Ahle Kitab) Se Poochlo Agar Tum Ilm Nahi Rakhte.²⁰

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ
الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Allah ka irshad hai:

Kya Logo'n Ke Liye Ye Ta'ajjub (ki baat) Hai Ke Hamne
Inme Se Ek Admi Ki Taraf Wahi Bheji. ²¹

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ

Allah ka irshad hai:

Aur Aapse Pehle Hamne Mard Hi (rasool banaakar)
Bheje, Inki Taraf Ham Wahi Karte The (aur) Wo
Bastiyo'n Ke Rehne Waalo'n Mein Se The. ²²

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى

Agar farz kar liya jaae ke *Ahle Zikr Se Poochna* umoomiyat ka haamil hai, to phir bhi ye cheez waze hai ke sirf *Ahle Zikr* se poochne ka hukam diya gaya hai aur zikr se murad Kitabullah aur Muhammadur Rasool Allah ﷺ ki sunnat hai. In 2 ke alaawa kisi teesri cheez ka naam nahi. Aur mera khayal hai is amar kisi ko ihtelaf nahi. Kyou'nke shariyat e mutahhera yaa to Allah Ta'ala ki taraf se hai jo Quran e Majeed ki surat mein hamare paas maujood hai. Yaa Rasool Allah ﷺ ki taraf se hai jo Quran e Majeed ki soorat mein hamare paas maujood hai.

Yaa Rasool Allah ﷺ ki taraf se hai aur ye hai sunnat e mutahhera. Teesri koi hasti aisi nahi jisko tashree ka haq haasil ho. Jab ye cheez tasleem karli gai, ke hame sirf Kitab o Sunnat kai lm rakhne waalo'n se poochna chhahiye to ye ayat muqalledeen ke haq mein nahi, balkey inke khilaf daleel hai. Kyou'nke is ayat se murad ye hai ke wo Ahle Zikr se pooche'n aur inka jawab ye hoga. Allah Ta'ala ne is bare mein ye farmaya hai aur Rasool Allah ﷺ ka ye irshad hai. aur saail is jawab ke mutabiq amal kare'n, lekin muqalledeen ke mauqaf aur istedlal ke khilaf hai. Muqalledeen to is ayat e kareema se apne maslak e Taqleed aur rijaal ki aara se deen aq haz karne ke mazhab par daleel laate hain. Wo rijal se inki aara aur daleel talab nahi karte, yehi Taqleed hai. Isi binaa par wo Taqleed ki ta'areef is tarha karte hain.

Ghair ke qaul ko is par daleel talab kiye bahgiar qabool kar lena Taqleed kehlaata hai. Maslat e Taqleed ka lab e lubaab ye hai ke muqallid Kitabullah aur Rasool Allah ﷺ ki sunnat ke mutalliq sawal nahi karta. Balkey wo apne Imam ke mazhab ke mutalliq poochta hai. Agar wo apne Imam ke mazhab aur raae se hat ka ye sawal kare ke Quran o Sunnat ka is bare mein kya hukam hai to wo muqallid nahi rahega. Is haqeeqat ko har muqallid tasleem karta hai aur kisi ko isse inkar nahi.

Jab ye usool tai paagaya ke muqallid jab bhi ahle zikr se Kitab o Sunnat ke mutalliq sawal karega to wo muqallid nahi rahega. To aapko malum hogaya ke ye cheez tasleem kar lene ke bawajood ke sawal kisi khaas cheez ke mutalliq nahi. Jis par siyaaq o sabaq dalaalat karta hai. Balke Muqalledeen ke za'am ke mutabiq tamam umoor e shariyya ke mutalliq hai. Ye ayat muqalledeen ka maqsad poora nahi karti.

Muqalledeen Ki Doosri Daleel

Zaqhmi shaqs waali hadees mein Rasool Allah ﷺ ne farmaya: *الا سَأَوَأَذَالِم يَعْلَمُوا انما شفاء العى السؤال* Jab Inko Ilm Nahi Thaa to Inho'n Ne Kyou'n Naa Poocha, Laa Ilmi Ka Ilaaj Poochna Hai.²³

²⁰ Surah Nahal: 43

²¹ Surah Yunus: 2

²² Surah Yusuf: 109

²³ Musnad Ahmad, Abu Dawood, Ibne Majja, Sunan Darmi, Baheqhi, Haakim, Dar e Qutni, Ibne Majja, Ibne Khuzaima, Ibne Hibban aur Ibnul Jarood

Isi tarha mazdoor waali hadees mein aata hai ke ye mazdoor apne maalik ki biwi se zina kar baitha to iske baap ne kaha: Maine ahle ilm se is masla ke mutalliq poocha hai, inho'n ne jawab diya ke mere bete ko 100 kodey lagaae jaa'e'nge aur is aurat ko sangsaar kiya jaaega.²⁴ Aur ye hadees saheeh hai.

Muqalleden is waqea se ye istedlal karte hain ke is shaqs par apne se ziyada ilm rakhne wale ki taqleed karne ki wajah se nakeer nahi ki gai. Is liye Taqleed jaez hai.

Jawab:

Zaqhmi shaqs waali hadees mein Rasool Allah ﷺ ne inko ye hukam nahi diya tha ke wo rijaal ki aara ke mutalliq sawal kare'n, balke inko ye hukam diya tha ke Quran o Sunnat ke sabit shudha sharai hukam ke mutalli pooche'n. Aapne inko mahez is binaa par bad-dua di thi ke inho'n ne baghair ilm ke fatwa diya tha. Aap ﷺ ke alfaz ye hain: Allah Ta'ala Inko Halaak Kare, Inho'n Ne Isko Qatal Kar Diya. Choo'nke inho'n ne apni raae se fatwa diya tha. Is liye ye hadees inke haq mein daleel nahi hai, balke inke khilaf hujjat hai. Ye hadees 2 umoor par mustamil hai.

Awwal: Rasool Allah ﷺ ne inko hidayat farmai ke wo is hukam ke mutalliq sawal kiya kar'en jo daleel se sabit ho.

Saani: Aap ﷺ ne is binaa par unki mazammat farmai ke inho'n ne apni raae par etemaad karte hue iske mutabiq fatwa diya aur ye haqeeqat har ahle ilm ko malum hai ke 'sawal karne' ka hukam agarche mutlaq hai. Taaham isse murad sirf ye hai ke sirf Aap ﷺ se poocha jaae yaa is shaqs se poocha jaae, jisne iska hukam Aap ﷺ se malum kiya ho. Aur jaisa ke aapko sabeqa sutoor mein malum ho chukka hai ke muqallid ko muqallid sirf isi waqt kaha jaata hai, jab wo kisi masla ke hukam ki daleel nahi poochta. Agar wo daleel ka mutalba karta hai to isey muqallid nahi kahaa jaa sakta. Abh is hadees se Taqleed ke jawaz par kaise istedlal kiya jaa sakta hai? kya koi aqalmand shaqs kisi cheez ke suboot mein koi aisi daleel pesh karega jo iski madad²⁵ ki bajae nafee karti ho. Jo iski sehat par daleel hone ki bajaae iske fasid hone par dalaalat karti ho.

Aye giroh e Muqalleden ham aapse sirf isi cheez ka mutalba karte hain, jis par khud aap ki apni daleel dalaalat karti hai. Ham aap se sirf ye kehte hain ke aap ahle zikr se 'Zikr' yaani Kitab o Sunnat ke mutalliq sawal kare'nge. Ke Rijal ki aara aur qeel o qaal ko chhod kar Kitab o Sunnat par amal paira ho'n. Ham aapse yehi cheez kehte hain jo Rasool Allah ﷺ ne kahi thi, ke Aap pooch kyou'n nahi, kyou'nke aajiz o be-ilm ki shifaa to Quran o Sunnat ke hukam ke mutalliq sawal karne mein hai. Iski shifa is sawal mein nahi ke falaa'n ki raae kya hai aur falaa'n ka mazhab kya hai. Agar aap isse mahez iski raae pooche'nge to fatwa dene waala aapko halaakat mein daal dega. Jaisa ke Rasool Allah ﷺ ne aise hi muftiyo'n ke mutalliq farmaya: Allah Ta'ala Inko Halaak Kare, Inho'n Ne Isko Qatal Kar Diya.

²⁴ Is hadees ko taqreeban tamam mohaddiseen ne Hazrat Abu Huraira (rz) aur Zaid bin Khalid (rz) ke hawale se naqal kiya hai. Waqea ki tafseel ye hai. E'eraab mein se ek shaqs ne Rasool Allah ﷺ ki khidmat mein hazir hokar arz ki: Yaa Rasool Allah ﷺ main aapko Khuda ki qasam dilaa kar kehta hu'n ke Aap ﷺ mere maamle mein Kitabullah ke mutabiq faisla keejiye. Iske muqhalif ne jo isse ziyada samajhdaar tha, kaha: Haa'n! Aap hamare darmiyan Kitabullah ke mutabiq faisla keejiye aur mujhe baat karne ki ijaazat deejiye. Aap ﷺ ne farmaya: Mera beta iske paas naukhar tha, wo iski biwi se zina kar baitha. Mujhe bataya gaya ke mere bete ko rajm kar diya jaaega. Maine is shaqs ko fidya mein 100 bakriya'n aur ek laundi dedi, phir maine ahle ilm se poocha to inho'n ne mujhe batlaaya ke mere bete

ko 100 kodey lege'nge aur isey 1 saal ke liye jilaa watan kar diya jaaega aur is aurat ko rajm kar diya jaaega. Rasool Allah ﷺ ne farmaya: Is zaat ki qasam jiske qabza e qudrat mein meri jaan hai, tumhare darmiyan Kitabullah ke mutabiq faisla karu'nga. Ye laundi aur bakriya'n tumhe'n lautaai jaati hain. Tere bete ko 100 kodey aur 1 saal ki jilaa watani. Aye Anees! Ka is aurat ke paas jao, agar wo zina ka eteraaf karle to ise rajm kardo. Chunache is aurat ne eteraaf kar liya aur Rasool Allah ﷺ ne ise rajm karne ka hukam de diya. Ajeeb baat hai ke muqalleden Taqleed par to is hadees se istedlal karte hain, magar jilaa watani ke zimn mein ise khabar e wahed keh kar rad kar dete hain.

²⁵ T: *I've used this word because in pdf file this word was not complete/misprint.

Rahaa mazdoor waale waq e mein mazdoor ka sawal to isne ahle ilm Sahaba Ikram رضوان الله عليهم أجمعين se sirf Kitab o Sunnat ka hukm poocha tha. Isne inse inki apni raae ya apna mazhab nahi poocha tha aur ye haqeeqat har saheb e ilm ko malum hai. Ham muqallid se sirf yehi mutaalba karte hain ke wo is mazdoor ke baap ki nahej par sawal kare aur jis cheez par aisi daleel qaem ho, jo is alam e masool ne riwayat ki ho, isi ko raah e amal banaale. Magar haqeeqat ye hai ke muqallid apne dil mein ye tahiyya kiye hue hota hai ke wo apne imam ki riwayat poochne ki bajaae iski raae poochega. Tab muqallid ka ye istedlal iske haq mein daleel mohiyya karne ki bajaae iske khilaf hujjat hai. Wallahul Musta'aan

Muqalledeen Ki Teesri Daleel

Hazrat Abu Bakar Siddiq ؓ ne *Kalaalah* ke bare mein farmayat tha: Main is baare mein faisla karta hu'n agar ye saheeh hai to Allah Ta'ala ki taraf se hai, agar ghalat hai to meri apni taraf se aur shaitan ki taraf se hai. Allah Ta'ala isse baree hai, kalaala maiyyat ke bete aur baap ke siwa doosre wirsas ko kaha jaata hai.

Hazrat Umar ؓ kaha karte the: Mujhe Abu Bakar ؓ ki muqhalefat karte hue Allah Ta'ala se hayaa aati hai. Ye baat bhis abit hai ke Hazrat Umar ؓ, Hazrat Abu Bakar ؓ se kaha karte the, hamari raae aapki raae ke taabe hai.

Ye baat bhi paaya sehat ko paho'nchi hui hai ke Hazrat Abdullah bin Masood ؓ, Hazrat Umar ؓ ki raae par amal kiya karte the.²⁶

Ye bhi saabit hai ke Imama She'ebi ؒ kaha karte the: Rasool Allah ﷺ ke 6 Sahaba Ikram رضوان الله عليهم أجمعين logo'n ko fatwa diya karte the, Abdullah bin Masood ؓ, Umar bin Khattab ؓ, Ali bin Abi Taalib ؓ, Zaid bin Sabit ؓ, Ubai bin Ka'ab ؓ aur Abu Musa al Asha'ari ؓ . Inse se 3 baaqi ke 3 ke muqable mein apne qaul ko chhod diya karte the.

Abdullah bin Masood ؓ Hazrat Umar ؓ ke qaul ke muqable mein apna qaul chhod dete the, Abu Musa Asha'ari ؓ Hazrat Ali ؓ ke muqable mein apni raae ko tark kar diya karte the. Aur Zaid bin Sabit ؓ Hazrat Ubai bin Ka'ab ؓ ke qaul ke saamne apne qaul se ruju kar liya karte the.²⁷

Jawab:

Ye jo Hazrat Umar ؓ ke bare mein riwayat kiya jaata hai ke inhe'n Hazrat Abu Bakar ؓ ki muqhalefat karte hue sharam aati thi, iske sath sath unko ye bhi eteraf tha ke Hazrat Abu Bakar ؓ se khataa ka imkan hai. Nez ye ke Hazrat Abu Bakar ؓ ki tamam baate'n sawab par mabni aur khataa se mamoon nahi hain.

Agarche hamare is daawa par koi zaheri suboot nahi hai, taaham is par wo riwayat dalaalat karti hain jo Hazrat Umar ؓ ke bare mein marwi hain ke inho'n ne bahot se masael mein Hazrat Abu Bakar ؓ se iqtelaf ka izhar kiya hai.²⁸ Mislan:

1. Ahle Irteedat ke qaidiyo'n ke bare mein Hazrat Umar ؓ ne Hazrat Abu Bakar ؓ ki raae se iqtelaf hai.
2. Maftooha arzi ki taqseem ke zimn mein Hazrat Umar ؓ ne Hazrat Abu Bakar ؓ se iqtelaf kiya. Hazrat Umar ؓ ki raae thi ke in zameeno'n ko taqseem naa kiya jaae.
3. Wazaaef ke silsile mein Hazrat Abu Bakar ؓ ki Hazrat Umar ؓ ne muqhalefat ki. Hazrat Abu Bakar ؓ wazaaef ke bare mein tamam musulmano mein masawaat ke qaael the. Magar Hazrat Umar ؓ unke darmiyan mufaazelat ke qaael the.

²⁶ Ibne Hazam ؒ raqam taraz hain ke ye baat bilkul ghalat hai, kyou'nke Hazrat Umar (rz) aur Hazrat Abdullah bin Masood (rz) ke iqtelafaat mashoor hain (Al Ahkam Fee Usool al Ahkam: P1037) Iske baad Ibne Hajar ؒ ne chand iqtelafaat naqal bhi kiye hain.

²⁷ Ibne Hazam ؒ kehte hain ke is asar ki sanad mein Jabir Jo'ofi hai, jo Kazzab hai. Lehaza is asar se istedlal karna saheeh nahi (Al Ahkam Fee Usool al Ahkam: P1044)

²⁸ In tamam iqtelafaat ko Ibne Hazam ne Al Ahkam Fee Usool al Ahkam: P1042 par naqal kiya hai

4. Janasheeni ke bare mein Hazrat Umar ؓ ne Hazrat Abu Bakar ؓ ke tarz e amal se muqhtalif tarz e amal iqhteyar kiya. Hazrat Abu Bakar ؓ ne Hazrat Umar ؓ ko apna janasheen muqarrar kiya. Magar Hazrat Umar ؓ ne apni wafat par kisi ek shaqs ko apna janasheen muqarrar karne ki bajae is maamle ko shoora par chhod diya aur kaha: Agar main kisi ko apna janasheen muqarrar karta hu'n to Hazrat Abu Bakar ؓ ne bhi apna janasheen muqarrar kiya tha aur agar janasheen muqarrar nahi karta to Rasool Allah ﷺ ne bhi apna janasheen muqarrar nahi farmaya tha. Abdullah bin Umar ؓ kehte hain: Jab Hazrat Umar ؓ ne Rasool Allah ﷺ ka zikar kiya to mujhe yaqeen ho gaya ke wo Aap ﷺ ke barabar kisi ko khada nahi kare'nge aur wo kisi ko apni janasheen muqarrar nahi kare'nge.
5. Hazrat Umar ؓ wiraasat mein bhaiyyo'n ki ma'aiyyat mein daada ke hisse ke bare mein bhi Hazrat Abu Bakar ؓ se iqhtelaf kiya.

Agar Hazrat Umar ؓ ke qaul: Mujhe kalaala ke masla mein Hazrat Abu Bakar ؓ ki muqhalefat karte hue haya aati hai. se murad wohi hai jo wo lete hain to iski matnaqiz²⁹ wo tamam riwayat hain. Jinme nihayat sehat ke sath sabit hai ke inho'n ne Hazrat Abu Bakar ؓ se iqhtelaf kiya. Hazrat Umar ؓ ke is iqhtelaf ke bare mein hamara bhi wohi jawab hai.

Iski tauzeeh is tarha hai ke jab Muqalleden kehte hain ke in masael mein Hazrat Abdullah bin Masood ؓ ne ijtehad kiya jo Hazrat Abu Bakar Siddiq ؓ ke ijtehad ke khilaf tha. To hamara jawab bhi yehi hai ke is masla mein Hazrat Umar Farooq ؓ ne Hazrat Abu Bakar Siddiq ؓ ki muwafqat ki. Kyounke inka ijtehad Hazrat Abu Bakar Siddiq ؓ ke ijtehad ke muwafiq tha. Ye muwafeqat Taqleed par mabni nahi thi. Nez ye bhi sabit hai ke Hazrat Umar Farooq ؓ ne apni wafat ke waqt is baat ka eteraaf karte hue ke wo kalaala ke masla ko samajh nahi sake. Iqrar kiya ke inho'n ne kalaala mein koi faisla nahi kiya. Agar ye muwafeqat Taqleed ki binaa par hoti hai to wo kabhi ye iqrar naa karte ke wo kalaala ke bare mein koi faisla nahi kar paae aur wo kabhi ye eteraf naa kart eke inhe'n is masla ki samajh nahi aai.

Important Note³⁰

Ham tumhare maal maweshi aur hathiyar cheen le'nge. Hamne jo kuch tumse cheena hai wo maal e ghaneemat hoga aur jo kuch tumne hamse cheena hai ise waapas lautaoge. Tum hamare maqtulo'n ki diyyat adaa karoge. Tumhare maqtool Jahannam wisaal hue, ham unki diyyat adaa nahi kare'nge. Tum aise log bankar rahoge, jo mute'e e farman aur riaaya ban kar rehte hain. Yaha'n tak ke AT, Khalifa e Rasool aur muhajereen par aisa amar zaahir karde jo tumhare uzar ko saheeh sabit kar sake. Hazrat Abu Bakar Siddiq ؓ ne ye cheez shoora ke saamen pesh ki.

HUF ne uth kar kaha: Aapne apni raae ka izhar kiya hai. Abh ham aapke saamen apni aara ka izhar kare'nge. Aapne jo jilaa watan karne waali jung aur ruswa karne waali sulah ka zikar kiya hai, ye aapne bahot acchi baat ki hai. Aapne jo kaha hai ke tum hamare maqtulo'n ki diyyat adaa karoge aur tumhare maqtool Jahannam raseed hue. Hamare shohada ne Allah Ta'ala ki raah mein jihad kiya aur Allah Ta'ala ki raah mein jam e shahaadat nosh kiya aur Allah Ta'ala ke zimme inka ajar hai. Tamam musalmano ne Hazrat Umar ؓ ki taeed³¹ ki.

Ye hadees to inke mauquf ko rad karti hai, kyou'nke hadees se zahir hota hai ke Hazrat Umar Farooq ؓ ne Hazrat Abu Bakar Siddiq ؓ ke aise ke kuch hisse se ittefaq kiya aur kuch hisse se iqhtelaf kiya. Hadees ki baaz riwayat mein ye alfaz bhi warid hain. Aap aapni raae ka izhar kardiya. Hamari raae aapki raae ke taabe hai. Isme koi shak nahi ke Hazrat Abu Bakar Siddiq ؓ ke tamam faisle yaa iske kuch hisse se ittefaq karna kisi tarha bhi Taqleed nahi. Balke Hazrat Abu Bakar Siddiq ؓ ne Banu Asad aur Ghatafaan ke bare mein jis raae ka izhar kiya tha. Hazrat Umar Farooq ؓ ne isko sawab qarar diya. Is mauqaf ko Taqleed nahi kaha jaata.

²⁹ T: Muqhalif, Ulta, Bar-a'aks, Khilaaf

³⁰ Page 32 & 33 are missing in PDF Page 33 and further are below

³¹ Neel ul Autaar: V7 P28, ba hawaala Bukhari Mustaqhraf Barqaani; Baheqhi

Nez basa auqaat ye bhi hota hai ke ameer ki ataa-at mein iqhlas ke maqsad se iski raae se ihtelaf hone ke bawajood sukoot iqhteyar kiya jaata hai. Kyou'nke Rasool Allah ﷺ ne ataa-at e ameer ki takeed farmai hai aur isse ihtelaf karne se mana kiya hai. Albatta ye ataa-at e ameer tadbeer e jung waghaira mein hai. Masael e deen mein nahi aur agar Hazrat Umar Farooq ؓ ne kuch hisse se ittefaq kiya hai, to wo talab e itteba ki khatir.

Biljumla jo koi jawaz e taqleed ke masla mein is qism ki ahadees se istedlal karta hai iska istedlal bechaare Muqalledeen ke liye mahez tasalli hai. Jo inke liye faaedamand nahi.

Muqalledeen Ki Paa'nchwee'n Daleel

Taqleed ke qaeleen ye daleel bhi dete hain ke Hazrat Abdullah bin Masood ؓ ne Hazrat Umar Farooq ؓ ke qaul ki muwafiqat ki aur isey iqhteyar kar liya aur inho'n ne in 6 Sahaba Ikram رضوان الله عليهم أجمعين ka zikar bhi kiya hai, jinme kuch apni raae ko chhod kar doosre ki raae ko iqhteyar kar liya karte the.

Jawab:

Ye koi nai aur tajjub ki baat nahi. Aksar umoor mein ek saheb e ilm ko doosre saheb e ilm se ittefaq hota hai. Bahot kam masael aise hote hain jinme wo ek doosre se ihtelaf karte hain. Khaas taur par jabke ijtehad ke ala maraabit par faaez ho'n. Tab inme ihtelaf bahot hi kam paaya jaata hai.

Nez ahle ilm zikar karte hain ke Hazrat Abdullah bin Masood ؓ ne 100 ke lag-bhag masael mein Hazrat Umar Farooq ؓ se ihtelaf kiya hai. Sirf 4 masle aise hain jin mein inho'n ne ittefaq kiya hai. Abh bataaiye ke isme Taqleed kaha'n hai? Aur is qism ke aqwaal se istedla karna kaha'n tak durust hai! Yehi haqeeqat deegar 6 Sahaba Ikram رضوان الله عليهم أجمعين ke ek doosre ke qaul ki taraf ruju karne ki hai. Isko muwafiqat kaha jaaega. Ye Taqleed nahi hai. Sahaba Ikram رضوان الله عليهم أجمعين ko jab kisi sunnat ka ilm ho jaata tha to wo ise kisi ke qaul ke muqable mein tark nahi karte the. Khuwah kitna hi badaa kyou'n naa ho.

Balke wo sunnat ko nihayat mazbooti se pakad lete the. Aur rijaal ki aara ko uthaa kar diwaar par phaink dete the. Isme in Muqalledeen ke liye kaha daleel hai, jo apne imam ki raae ke muqable mein Quran o Sunnat ki taraf bhi iltefat nahi karte. Wo apne imam ke qaul ki hargiz muqhalefat nahi karte. Khuwah iske muqable mein sunnat e mutawaterah kyou'n naaho. Nez Sahaba Ikram رضوان الله عليهم أجمعين ka apni rae ko chhod kar deegar Sahaba Ikram رضوان الله عليهم أجمعين ki tarar ruju karna ziyada tar raae mein nahi, balke riwayat mein hota tha. Kyou'nke kisi wajah se is Sahabi ko is riwayat ka ziyada ilm hota tha, jiski taraf ruju kiya jaata tha.

Jo log Sahaba Ikram رضوان الله عليهم أجمعين ke ahwaal se ma'arefat rakhte hain wo is haqeeqat ko khoob jaante hain. Rahi mujarrad³² aara jo mabni bar-khata hain. Akaabir Sahaba Ikram رضوان الله عليهم أجمعين ne inki itteba se mana kiya hai. Aur aisi hi itteba se nafrat dilaai hai jaisa ke iska kuch bayan *In Sha Allah* aainda sutoor mein aage. Sahaba Ikram رضوان الله عليهم أجمعين sirf is waqt raae ki taraf ruju kiya karte the, jab inhe'n Quran o Sunnat se koi daleel naa milti. Pesh aane waale masla mein waqt ki tangi ki binaa par aapas mein mashwara aur talab o justaju ke baghair koi faisla naa kar paate. Iske bawajood wo raae se faisla karte waqt bahot ghabraate the. Wo jamat ki raae ke muqable mein apne tararrud ko pasand nahi karte the. Ek dafa Abu Obaida al Salmani ؓ ne Hazrat Ali ؓ se arz ki: Jamat ki ma'aiyat mein aapki raae hame'n aapki munfarid raae ziyada mehboob hai.

³² T: Akela, Tanha

Muqalledeen Ki Chetti Daleel

Taqleed ke qaeleen Rasool Allah ﷺ ki is hadees se bhi istedlal karte hain. Jo Abu Dawood, Tirmizi aur Ibne Majja mein Hazrat Ibraaz bin Saariya ؓ ke hawale se saheeh sanad ke sath karte hain ke Rasool Allah ﷺ ne farmaya: Tum mere baad meri sunnat aur mere hidayat yaafta khulafa e rashedeen ki sunnat ko lazim pakdo.

Nez wo is saheeh hadees se bhi istedlal karte hain jise ashaab e sunan ne Huzaifa bin Yamaan ؓ ke waste se riwayat kiya hai. Rasool Allah ﷺ ne farmaya: Mere baad Hazrat Abu Bakar Siddiq ؓ aur Hazrat Umar Farooq ؓ ki iqteda karo.

Jawab:

Rasool Allah ﷺ ke baad khulafa e rashedeen ki sunnat par amal karna Aap ؓ ke khukam ki binaa par hai. Khulafa e Rashedeen ke amal ko iqhteyar karna aur inke fel ki iqteda karna mahez is binaa par hai ke Rasool Allah ﷺ ne Khulafa e Rashedeen رضوان الله عليهم أجمعين ki sunnat ko iqhteyar karne aur Hazrat Umar Farooq ؓ ke el ki iqteda ka hukam diya hai. Aap ؓ ne poori ummat mein se kisi alim ke el ko sunnat banana aur is par amal karne ka hukam nahi diya aur naa mujtahideen e ummat mein se kisi mujtahid ki raae ki pairwee ka hukam diya hai. Hasil e bahes ye hai ke ham Hazrat Abu Bakar Siddiq ؓ aur Hazrat Umar Farooq ؓ ki iqteda aur deegar Khulafa e Rashedeen رضوان الله عليهم أجمعين ki sunnat ki pairwee sirf Rasool Allah ﷺ ki ataa-at mein karte hain. Lehaza ye baat saheeh nahi ke aap is cheez se jisme nas warid hui hai. Is cheez par istedlal kare'n, jisme nas warid nahi hui.

Kya aap samajhte hain ke Rasool Allah ﷺ ne ye farmaya: Tum mere baad Abu Hanifa ؓ, Shafai ؓ, Maalik ؓ aur Ahmad bin Hambal ؓ ki sunnat ko laazim padko?

Agar aap ye kehte hain ke ham aaima e mazaahib ko in Khulafa e Rashedeen رضوان الله عليهم أجمعين par qiyaas karte hain to iska jawab ye hai ke Subhanallah! Aap is maqam e buland par kaise paho'nch sakte hain. Rasool Allah ﷺ ne Khulafa e Rashedeen رضوان الله عليهم أجمعين aur inki sunnat ke itteba ko kisi aise amar ekhaas ki wajah se khud apni itteba qarar diya hai, jo unke alaawa kisi aur mein muntaqil nahi ho sakta. Agar Khulafa e Rashedeen رضوان الله عليهم أجمعين ke sath deegar logo'n ka ilhaaq jaaez hai. To sohbat e rasool aur ilm mein inka ilhaaq aise logo'n par muqaddam hota, jo kisi bhi khoobi mein inse ishtarak nahi rakhte hain. Balkey inme aur aise logo'n mein wohi nisbat hoti jo suraiyya aur tahtus suraa mein hoti hai.

Agar ye ausaaf aur ye khoobiya'n sirf Khulafa e Rashedeen رضوان الله عليهم أجمعين hi tak mehdood naa hote'n to Rasool Allah ﷺ tamam Sahaba Ikram رضوان الله عليهم أجمعين mein se sirf Khulafa e Rashedeen رضوان الله عليهم أجمعين ko isse maqhsos naa karte. In heelo'n, bahaano'n ko chhod kar jinse insaf ibaa³³ karta hai. Kaash aap is daleel ki binaa par Khulafa e Rashedeen رضوان الله عليهم أجمعين hi ki Taqleed karte yaa aap unke in aqwaal hi ki Taqleed karte.

Jo aapke aaima ke qaul ke mutabiq sehat se manqool hain. Lekin aapne ye bhi naa kiya aur aqwaal ko utha kar diwaar ke paar phaink diya, jo aapke imam ki raae ke khilaf the. Is khuli haqeeqat ka inkar sirf wohi shaqs kar sakta hai jiska dil enaad aur dushmani se labrez hai. Balkey aapne to apne muttabeu ke qaul ke muqable mein Kitabullah ki sareeh nusoos aur Sunan e Mutawaatir ko bhi thukradiya. Aye Ahle Taqleed! Agar aapko is haqeeqat ka inkar hai to ye hain aapki kitabe'n hame'n bataiye ke aap kaunse ulama ki itteba karte hain. Taakey ham bhi in kitabo'n mein se in haqaaeq ko aapke saamne laae'n jinka hamne zikar kiya hai.

³³ T: Inkar, Nafrat, Parhez, Iqhtelaf, Nafarmani

Muqalledeen Ki Saatwee'n Daleel:

Taqleed ke qaeleen Rasool Allah ﷺ ke is qaul se bhi istedlal karte hain. Aap ﷺ ne farmaya: Mere Sahaaba sitaaro'n ki maanind hain. Inme se jiski bhi pairwee karoge hidaayat paaoge.

Jawab:

Ye hadees muta'addid sanado'n se Hazrat Jabir ؓ aur Hazrat Abdullah bin Umar ؓ se riwayat ki gai hai. Magar aimma e jarah o ta'adeel ne tasreeh ki hai ke ye hadees kisi sanad se saheeh nahi. Balkey ye hadees Rasool Allah ﷺ se sabit hi nahi. Is par ulama e hadees ne kaafi washaani bahes ki hai. Jo koi iski sanad par bahes ka mutalea karna chhata hai aur in sanado'n ke zof ki wujuhaat malum karna chhata hai to ye maqsad is fan par kisi kitab ke mutalea se hasil ho sakta hai.³⁴

Biljumla is hadees se hujjat qaem nahi hoti aur agar isse hujjat qaem bhi hoti ho tab bhi ye aapko koi faeda nahi de sakti. Kyou'nke ye hadees to Sahaba Ikram رضوان الله عليهم اجمعين ki manqebat ki mutzamin hai. Jo kisi ghar sahabi mein nahi paai jaa sakti. Aap isse kya chhate hain. Agar aap ke muttabeu Sahaba Ikram رضوان الله عليهم اجمعين mein shamil nahi to is baat ko chhod de'n. Jisme aapke liye koi daleel nahi aur is kalam ko chhod de'n. Jo Khair ul Quroon ke manaaqib par mushtamil hai aur aap jis cheez ke darpe hain.

Iske liye koi aur daleel laae'n. Agar ye hadees saheeh hai to ye hadees sirf Sahaba Ikram رضوان الله عليهم اجمعين ke aqwaal ko iqhteyar karne par dalaalat karti hai aur wo bhi sirf is liye ke Rasool Allah ﷺ ne hame irshad farmaya hai ke Sahaba Ikram رضوان الله عليهم اجمعين mein se kisi ki iqtada ziyada qareen e hidaayat hai. Hamne to sirf Rasool Allah ﷺ ke irshad ki tameel aur Aap ﷺ ke qaul par amal kiya hai. Agar Aap ﷺ ne Sahaba Ikram رضوان الله عليهم اجمعين ki sunnat ko mahel e iqtada qarar diya hai to iska suboot bhi to sunnat hi se milta hai. Aur is surat mein bhi ham Rasool Allah ﷺ ke qaul hi par amal karte hain. Aur ye Aap ﷺ ke alaawa kisi aur ki taqleed nahi hai. Hamne Allah Ta'ala ka irshad suna hai.

Aur Allah Ke Rasool Tumhe'n Jo Kuch De To Wo Lelo
Aur Jisse Mana Karde To Isey Chhod Do.³⁵

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Hamne Allah Ta'ala ka ye irshad bhi suna

Aap Keh Deejiye: Agar Tum Allah Se Mohabbat Karte
Ho To Meri Pairwee Karo, Allah Tumse Mohabbat
KArega Aur Tumhare Gunah Baqash Dega.³⁶

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ

Aur Sahaba Ikram رضوان الله عليهم اجمعين ki iqtada ka hukam bhi in jumla umoor mein shamil hai. Jo Aap ﷺ ne hame ataa kiye hain, is par hamne amal kiya aur iski hamne itteba ki. Hamne Aap ﷺ ke siwa kisi aur ki itteba nahi ki. Ham Rasool Allah ﷺ ke siwa kisi ke mohtaj nahi. Agar aap log qiyas ke zariye apne aimma mein is qism ki khoobiyo'n ko sabit karna chhate hain jo Sahaba Ikram رضوان الله عليهم اجمعين mein thee'n to aapke is iftera³⁷ se ziyada tajjub khez koi cheez nahi.

³⁴ Imam Ibne Hazam ؒ is hadees ko Ali bin Umar bin Ahmad ad Dar e qutni, Sana al Qaazi Ahmad Kamil bin Kamil Khalf Sana Abdullah bin Rooh, Sana Salam bin Sulaiman Sana al Haaris bin Ghaiseen A'an Al A'amash A'an Abi Sufiyan A'an Jabir ki sanad se riwayat karnke ke baad likhte hain: Abu Sufiyan zaeef hai, Haris bin Ghaiseen Abu Wahab Saqafi hai, Salam bin Sualaiman mauzu ahadees riwayat karta hai. Bilaa shubha ye hadees bhi mauzu hai. (Al Ahkam Fee Usool al Ahkam: P1054)

Ibne Abdul Bar ؒ ne is maane mein ek hadees apni sanad se Abdullah bin Umar (rz) se riwayat ki hai. Is hadees mein 2 raawi matrook aur ek raawi majhool hai (al Ahkam Fee Usool al Ahkam: P1057) Bazzar kehte hain, Rasool Allah ﷺ se iski nisbat saheeh nahi. (al Ahkam Fee Usool al Ahkam: P1057)

³⁵ Surah Hashar: 7

³⁶ Surah Al Imran: 31

³⁷ T: Tohmat, Bohtan, Jhoota Ilzam

Muqaladeen Ki Aathwee'n Daleel:

I hadees ka jawab isi qism ka hai, jisse ahle taqleed apne maslak par istedlal karte hain. Hazrat Maaz bin Jabal رضي الله عنه ne apni faut shuda namaz ki qaza ko moaqqhar karke Imam ke sath shamil hue to Rasool Allah ﷺ ne farmaya: Maaz رضي الله عنه ne tumhare liye ek sunnat muqarrar kardi hai.³⁸

Jawab:

Aap par ye haqeeqat maqhfai nahi honi chahiye ke Hazrat Moaz bin Jabal رضي الله عنه ka fel mujarrad Maaz ka fel hone ki binaa par sunnat qarar nahi diya gaya. Balke is binaa par sunnat hai ke Rasool Allah ﷺ ne ise sunnat qarar diya hai. Hazrat Moaz bin Jabal رضي الله عنه to goya asbaat e sunnat ka sabab bane. Warna Hazrat Moaz bin Jabal رضي الله عنه ka fel Rasool Allah ﷺ se asbat ke baghair sunnat ban hi nahi sakta tha. Ye maqhfai amar nahi, ek wazeh haqeeqat hai ke hamne Rasool Allah ﷺ ke irshad: Mere sahaba sitaro'n ki maanind hain.

Se istedlal ke bare mein jo jawab diya hai wohi jawab Hazrat Moaz bin Jabal رضي الله عنه ke qaul ke bare mein hai jo Sahaba Ikram رضوان الله عليهم اجمعين ke wasf mein warid hai. Aap unka haq pechaaniye unke tareeqe par gamzan rahiye. Kyounke wo sab raah e raast par the.

Hamare paas ek aur jawab bhi hai. Jo in teeno'n ahadees yaani "Tum mere baad meri sunnat aur mere hidayat yaafta Khulafa e Rashedeen رضوان الله عليهم اجمعين ki sunnat ko lazim pakdo". "Mere baad Hazrat Abu Bakar Siddiq رضي الله عنه aur Hazrat Umar Farooq رضي الله عنه ki iqtada karo". "Mere sahaba sitaro'n ki maanind hain" aur Hazrat Abdullah bin Masood رضي الله عنه ke qaul se istedlal ke jawab par mushtamil hai. Sahaba Ikram رضوان الله عليهم اجمعين ki iqtada aur inke amal ko sunnat banaane se murad ye hai ke iqtada karne waale log wohi kaam kare'n jo Sahaba Ikram رضوان الله عليهم اجمعين kiya karte the. Aur Sahaba Ikram رضوان الله عليهم اجمعين ka koi qaul o fel aisa nhi tha jo Rasool Allah ﷺ ke qaul o fel ki muwafiqat mein naa ho.

Is surat mein Sahaba Ikram رضوان الله عليهم اجمعين ki iqtada Aap ﷺ ki iqtada hogi aur Sahaba Ikram رضوان الله عليهم اجمعين ki sunnat par amal karna Aap ﷺ ki sunnat par amal karna hoga. Aap ﷺ ka irshad to Sahaba Ikram رضوان الله عليهم اجمعين ki ehmiyat ujaagar karne ke liye hai. Kyounke Sahaba Ikram رضوان الله عليهم اجمعين hi Aap ﷺ ki taraf se shariyat ko aage paho'nchane waale hain. Sahaba Ikram رضوان الله عليهم اجمعين hi baad mein aane waale logo'n ki taraf jo ahkam e shariyat muntaqil karne waale hain. Fel agarche Sahaba Ikram رضوان الله عليهم اجمعين ka hai, magar wo Rasool Allah ﷺ ke el ki riwayat ke turq par hai. Jaise tahaarat, namaz aur haj waghaira ke afa'al hain.

Sahaba Ikram رضوان الله عليهم اجمعين in afaal mein ek raawi ki haisiyat rakhte hain, har-chand ke ye afa'al Sahaba Ikram رضوان الله عليهم اجمعين ki zaat ke sath qaem hone ki wajah se unki taraf mansoob hain. Magar dar-haqeeqat ye afa'al Rasool Allah ﷺ ki sunnat ki taraf raje hain. Tab inki itteba Aap ﷺ ki itteba hai aur unke qaul o fel ko sunnat banana Aap ﷺ ki sunnat ki pariwee karna hai. Agar Aap ﷺ par ye haqeeqat maqhfai hai to ibadaat ke bare mein Khulafa e Rashedeen رضوان الله عليهم اجمعين aur Akaabir Sahaba رضوان الله عليهم اجمعين ke el par ghaur kare'n, aapko malum hoga ke ye tamam tar Rasool Allah ﷺ ke el ki riwayat hai.

Jab unme kisi cheez ke ber mein iqtelaf paaya jaata hai to ye raae k iqtelaf ki wajah se nahi, balkey riwayat ke iqtelaf ki wajah se hai. Aap bahot hi kam paa'e'ge ke unke afa'al mahez raae ki buniyad par sadir hote ho'n. Balkey afa'al e ta'abbud mein to ye cheez hargiz nahi milegi. Is amar se har wo shaqs waqif hai jo Sahaba Ikram رضوان الله عليهم اجمعين ke ahwaal jaanta hai.

Is pas manzar mein hadees ka maani ye hua ke Rasool Allah ﷺ ne Sahaba Ikram رضوان الله عليهم اجمعين se farmaya ke wo Aap ﷺ ki jis sunnat ka mushahada Khulafa e Rashedeen رضوان الله عليهم اجمعين mein karte hain. Iski iqtada kare'n, kyounke wo Aap ﷺ ki taraf se paho'nchane waale hain. Aap ﷺ ki sunnat ki ma'arefat rakhte hain aur Aap ﷺ ki sunnat ki itteba karte hain. Lehaza har qaul o fel jo Khulafa e Rashedeen رضوان الله عليهم اجمعين se sadir hota hai wo

³⁸ Is hadees ki sanad Saheeh nahi hai (Al Ahkam Fee Usool al Ahkam: P1055)

dar-haqeeqat Rasool Allah ﷺ ke qaul o fel ki tarjumani hai. Yehi wajah hai ke akaabir sahaba رضوان الله عليهم أجمعين ki ek jamat se raae ki mazammat nihayat sehat ke sath marwi hai. Sahaba Ikram رضوان الله عليهم أجمعين apni raae ki bajae sirf sunnat ki taraf logo'n ki rehnumaai karte hain. Ye cheez bahot maroof hai, Sahaba Ikram رضوان الله عليهم أجمعين ke ahwaal ki ma'arefat rakhne waale par ye cheez maqhfai nahi.

Inki taraf jo ijtehad mansoob hain aur ahle ilm ne in Ijtehad ko raae qarar diya hai. Agar in par ghaur kiya jaae to malum hoga ke wo Kitab o Sunnat se bahar nahi. Is par sunnat yaa to saraahat ke sath dalaalat karti hai yaa is par sunnat ka ishaara maujood hota hai.

Kabhi kabhi inke Ijtehad par raae ka guman guzarta hai, magar is shaqs ke liye ye guman bhi khatam ho jaata jo is par acchi tarha ghaur karta hai aur jab kabhi nadir taur par kisi Sahabi mein aisa paaya bhi gaya hai to aapne dekha hoga ke wo Sahabi isse tangi mehsoos karte hain aur is baat ki tasreeh kar dete hain ke ye unki apni raae hai aur agar ye khata hai to iski khata se Allah Ta'ala bari uz zimma hai.

Wo khataa ko apne nafs aur shaitan se mansoob karte hain aur sawab ki nisbat Allah Ta'ala ki taraf karte hain. Jaisa ke Kalaala ki tafseer mein Hazrat Abu Bakar Siddiq ؓ ka mauqaf saabeqa sutoor mein guzar chukka hai. Aur jaisa ke wiraasat mein dada ke hiss ke bare mein Hazrat Abu Bakar Siddiq ؓ aur baaz deegar Sahaba Ikram رضوان الله عليهم أجمعين se marwi hai aur jaisa ke فَاكِهَةٌ وَأَبَا ki tafseer mein Hazrat Umar Farooq ؓ ka qaul mashoor hai. Ye bahot nafees bahes hai isme acchi tarha ghaur o tadabbur kare'n. Isme aapko bahot faeda hoga.

Muqalledeen Ki Nawee'n Daleel:

Taqleed ke qaeleen Taqleed ke jawaz mein Quran e Majeed is ayat se bhi istedlal karte hain. Allah Ta'ala irshad farmata hai.

Tum Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool Ki
 Aur In Logo'n Ki Jo Tumme Se Saaheb e Amr Ho'n.³⁹

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Wo is ayat e kareema se istedlal karte hue kehte hain ke ulil amr se murad ulama hai aur yaha'n ataa'at se murad inke fatwo'n ki Taqleed hai.

Jawab:

Ulil Amr ki tafseer mein mufasssereen ke 2 qaul hain.

Awwal: Ulil Amr se muraad umara hain

Saani: Ulil Amr se muraad ahle ilm hain.

Is ayat se dono'n giroho'n ki muraad mumtana'a⁴⁰ nahi hai. Magar is ayat se Muqalledeen apne maqsood par kyou'n kar istedlal kar sakte hain. Kyou'nke Umara aur Ulama ki ataa-at sirf isi surat mein wajib hai, jab wo shariyat ke mutabiq Allah ki ataa-at ka hukam de'n. Warna Rasool Allah ﷺ se sabit hai "Khalid Ki Nafarmani Mein Kisi Maqhlooq Ki Ataa-at Jaaez Nahi".

Nez Ulama e Ikram ne logo'n ko apni taqleed se mana kiya hai. Jaisa ke aainda safhaat mein Taqleed ki mumneat mein Aaimma Arba aur deegar ulama ke aqwaal ka zikar aaega. Tark e Taqleed dar-haqeeqat ulama ki ataa-at hai. Barz e mahaal agar kuch ulama logo'n ko Taqleed ki dawat dete hain aur isme logo'n ko targheeb dilate hain to Rasool Allah ﷺ ki hadees ke mutabiq ye ma'asiyat ki taraf rehnumai hai. Kyou'nke jo ulama awam un naas ko jo naa Dalaael samajh sakte hain aur naa sawab ki ma'arefat rakhte hain Taqleed se tamassuk⁴¹ ki taraf dawat dete hain goya wo in ko ulama e mutabawwe'en⁴² ki aara ki wastaat se Kitab o Sunnat par amal ko tark karne ki dawat dete hain.

³⁹ Surah Nisa: 59

⁴⁰ T: Baaz Rakha Gaya, Roka Gaya

⁴¹ T: Giraft, Pakad

⁴² T: Pariwee Kiya Gaya (Jinki Pairwee Kee Gae)

Jis cheez par in ulama mutabawwe'en ne amal kiya. Inho'n ne bhi isi par amal kiya, jis cheez par in ulama ne amal nahi kiya. Inho'n ne bhi ise chhod diya aur Kitab o Sunnat ki kisi daleel ki taraf iltefaat kiyaa naa balke inke nazdeek to Taqleed ke liye shart hai ke muqallid apne imam ki riwayat ko chhod kar iski raae par amal kare. Apne imam se Kitab o Sunnat ki kisi daleel ka mutaleba naa kare warna wo daera e taqleed se kharij ho jaaega. Kyounke isne daleel aur hujjat ka mutaleba kar liya hai.

Ulil Amr Ki Ataa-at Ki Haaqeeqat

Ulil Amr ki ataa-at umoor e harb⁴³ waghaira mein wajib hai. Tadabeer e harb mein unke mashwaro'n se istefada tadabeer e ma'ash jalab e masaleh aur daf'e mafaasid mein inki aara par amal laazim hai. Baeed nahi ke ye ataa-at in umoor ke mutalliq ho jo shariyat mein shumar nahi hote. Kyounke agar isse murad in umoor mein ataa-at hoti jinko Allah aur Rasool ﷺ ne shariyat qarar diya hai. To ye cheez أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ke tahet aachuki hai. Aur ye bhi baeed nahi ke isse murad wo umoor hain jinko Allah aur Rasool ne shariyat qarar diya hai. Mislan wajebaat e muqhaiyyara aur wajebaat e kifaaya waghaira yaa wo baaz ashqaas par wajebaat e kifaaya mein duqhoor laazim karte hain isse ye cheez laazim aati hai ke ye amar sharai hai. Jisme ataa-at Ulil Amr wajib hai.

Bil jumla ayat e kareema mein jis ataa-at ulil amr ka zikar aaya hai, ye wohi ataa-at e ameer hai jo ahadees e mutawaterah se sabit hai ye ataa-at ameer is shart ke sath mashroot hai ke wo At ki ma'asiyat ka hukam nahi deta. Yaa mamoor ki nazar mein ye hukam wazeh kufr nahi. Tab malum hua ke ye ahadees Quran e Majeed ki is ayat ki tafseer karti hain. Ye cheez kisi tarha bhi taqleed ke zumre mein nahi aati. Balke is ayat mein in logo'n ko umara ki ataa-at ki takeed hai. Jin par umoor e harb, ma'amelat e siyasat aur halab e masaaleh ke bare mein be-amali aur jahalat ghalib hai. Rahe khali umoor e sharaiya to Kitab o Sunnat ne inse mustaghna kar diya hai.

Aapko malum hona chahiye ke hamne jin Dalaael ka zikar kiya hai wo aise dalaale hai jinpar ahle taqleed ke nazariye taqleed ki poori imaat khadi hai aur hamne inka abtaal bhi kiya hai, jaisa ke aap dekh chuke hain. Iske alaawa wo kuch aur dalaal bhi laate hain. Mislan wo kehte hain ke Hazrat Umar Farooq رضي الله عنه ne ummaahat e aulaad ko faroqh karne se mana kar diya tha. Aur isi tarha unho'n ne baik waqt di gai 3 talaqo'n ko nafiz kar diya tha. Aur Sahaba Ikram رضوان الله عليهم اجمعين ne inki taqleed ki.

Magar bilaa-shubha ye mahez iftera hai. Sahaba Ikram رضوان الله عليهم اجمعين in dono'n mazkurah masael mein iqhtelaf rakhte the. Baaz Sahaba Ikram رضوان الله عليهم اجمعين ki raae Hazrat Umar Farooq رضي الله عنه ki raae se muwafeqat rakhti thi aur baaz Sahaba Ikram رضوان الله عليهم اجمعين ko unse iqhtelaf tha aur ye muwafeqat bar-nahaae taqleed naa thi. Balkey unka ijtehad Hazrat Umar Farooq رضي الله عنه ke Ijtehad se muwafeqat rakhta tha. Aur muwafeqat rakhne wale Sahaba Ikram رضوان الله عليهم اجمعين kabhi kabhi unse daleel bhi pooch liya karte the, magar muqallid ki shaan to ye hai ke ise daleel se koi bahes nahi hoti. Muqallid ki alaamat ye hai ke wo riwayat ko tark karke raae ko qabool kar leta hai. Jisme ye cheez naa ho wo muqallid nahi.

Muqalledeen Ki Daswee'n Daleel:

Minjumla Dalaael se muqalledeen ki ek daleel ye bhi hai ke Sahaba Ikram رضوان الله عليهم اجمعين Rasool Allah ﷺ ki maujoodgi mein fatwe diya karte the. Ye cheez inki taqleed ke wajoob par dalaalat karti hai.

Jawab:

Iska jawab ye hai ke Sahaba Ikram رضوان الله عليهم اجمعين Kitab o Sunnat ki nusoos ki buniyad par fatwa dete the. Aur ye riwayat hi ki ek qism hai aur saheb e fahem isme shak nahi kar sakta ke riwayat ko qabool karna Taqleed ke zumre mein nahi aata. Aur kyou'n riwayat ko qabool karna dar-haaqeeqat qabool e hujjat aur Taqleed e be-choo'n o charaa raae qabool karne ka naam hai. Qabool e riwayat aur qabool e raae mein farq hai. Qabool e riwayat Taqleed nahi hai, balkey ye to muqallid ki rasm ke bar-aks hai.

⁴³T: Jung o Jidaal

Muqalledeen Ke Mughaalte:

Is farq ko acchi tarha yaad rakhiye. Kyou'nke Taqleed ke qaeleen is tarha ke mughalto'n mein muhtela karne ki koshish karte hain. Mislan wo kehte hain: Mujtahid sunnat riwayat karne waale ka muqallid hota hai." Jab ham aurat ka qaul qabool kar lete hain ke wo haiz se paak hogai hai to ye bhi Taqleed hai".

"Jab ham duqool e waqt ke bare mein muezzin ki baat ko qabool kar lete hain to ye bhi Taqleed hai."

"Jab andha qibla ke ta'ayyun ke silsile mein doosre ki baat ko maan leta hai to ye bhi Taqleed hai."

Balkey ashab e Taqleed to shahid ki shahaadat aur ulama e hadees ki jarha o ta'adeel ko bhi Taqleed ke zumre mein shamil kar dete hain.

Magar aap par maqhfai nahi hai ke ye hargiz taqleed nahi, balkey qabool e riwayat hai. Kyou'nke riwayat karne waale raawi ki baat maan lena daqool e waqt ki khabar dene waale ki khabar ko qabool karna. Haiz ke iqhtetam ki khabar ko tasleem karna, qibla ka ruq'h bataane waale ki khabar par amal karna. Shahid ki shahadat ki binaa par hukam lagaana aur saheb e jarah o ta'adeel ke qaul ko maan lena sab qabool e riwayat hi ki aqsaam hain. Kyou'nke in mazkurah surato'n mein raawi daleel ke mutaqalli khabar deta hai. Ye iski apni raae nahi hoti. Isi tarha wo shaqs jo namaz ke waqt daqhil hone ke mutalli khabar deta hai.

Wo dar haqeeqat duqool e waqt ki alaamat ki shahadat deta hai. Iski ye khabar apni raae par mabni nahi hoti. Isi tarha aurat mahez alamaat e tahar ki khabar deti hai aur yehi surat qibla ke mutalli khabar dene waale ki shahadat ki hai. Wo mushahida ki binaa par jahat ke ta'ayyun ki khabar deta hai, jime iski raae ka amal daqhalnahi. Is tarha gawah bhi is amar ke mutalli khabar deta hai, jo is ne apni jis aur mushahede se malum kiya hai aur is amar mein ye iski zaati raae nahi hai.

Bil-jumla ye itni wazeh haqeeqat hai ke chup nahi sakti. Raae aur riwayat ke darmiyan farq roz e raushan ki tarha a'ayaan hai. Jo is wazeh farq ko nahi samajh sakta isey ma'arif e ilmiya ka shoghal nahi rakhna chhiye. Iska faehm bahaem⁴⁴ ki sateh se buland nahi. Agarche wo insani qaalib mein hai.

Taqleed Aur Itteba Mein Farq

Ibne Khuwaiz Mandad Basri Malki رحمه الله kehte hain: Sharai istelah mein Taqleed ka maani hai kisi aise qaul ki taraf ruju karna, jiske qael ke paas koi daleel nahi. Aur shariyat mein iske liye ye cheez mamnu hai. Itteba ke maane hain kisi aise qaul ki taraf ruju karna jo daleel se sabit ho.

Deen mein itteba jaaaz hai aur Taqleed mamnu hai. Allama Ibne Abdul Bar رحمه الله ka bhi aisa hi qaul aainda sutoor mein aaega.

Muqalledeen Ki Giyaarwee'n Daleel:

Taqleed ke aseer Taqleed ke jawaz par ye daleel bhi laate hain ke agar Taqleed jaaaz naa hoti to har fard par Ijtehad wajib hota. Aur ye insan ko is amar ka mukallaf karna hai. Jiski wo taqat nahi rakhta, kyou'nke tabaae⁴⁵ insani mein tafaawat hai. Kuch tabaae ijtehad uloom ko qabool kar leti hain aur kuch in uloom ko qabool karne se qasir hain aur tabaae ki ghalib aksariyat Ijtehad se qasir hai.

Ba-farz e mahaal agar tamam tabaae ijtehad uloom ko qabool karne ki salahiyat rakhti hain to iski tahseel har fard par wajib hai aur ye aisi cheez hai jo ta'ateel e ma'aash ki baais hogi. Jiske baghair noo e insani ki baqaa mumkin nahi, kyou'nke kisi ka rutba ijtehad par paho'nchna is waqt tak mumkin nahi jab tak wo har taraf se farigh hokar apne aapko hama waqti taur par ilm ke liye waqf na karle tab ziraat-pasha log, kapda bunne waale aur memaar ilm mein mashghool ho jaaenge.

⁴⁴ T: Chaupaae, Maweshi, Haiwaan

⁴⁵ T: Tabiyyat Ki Jamaa, Tabiyyate'n

Aur in amaal ki dekh bhaal karne waala koi naa hoga. Aur ma'ash e insani bilkul baatil ho jaaegi Aur insani zindagi ka nizam darham barham hokar reh jaaega. Isme zarar, mashaqqat aur shaare'e ke maqasid ki muqhalefat hai, jo kisi se poshida nahi.

Jawab:

Iska jawab ye hai ke ham har fard se ye mutaleba nahi kart eke isey martaba e Ijtehad par paho'nchna chhahiye. Magar hamara matloob Taqleed ke alaawa kuch aur hai. Awam apni ma'ash ko qaem rakhte hue rutba e ijtehad se qasir hain. Jaiksa ke sahaba o tabaeen ke zamana mein hota tha, halaa'nke wo behtareen zamana tha. Har aalim jaanta hai ke wo naa to muqallid the aur naa wo kisi alim se intesab rakhte the. Balkey har wo shaqs jo ilm se behrawar na tha, kisi bhi alim se Quran o Sunnat se sabit shuda sharai hukm ke mutalliq pooch leta tha. Aur ye alim ise fatwa dete hue lafzan ya ma'anan hadees riwayat kar deta tha.

Wo shaqs is par amal kar leta tha. Ye cheez raae par amal ke zumre mein nahi aati, balkey riwayat par amal ke baab mein shumar hoti hai. Aur ye Taqleed se ziyada sahel hai. Kyounke raae ki barikiyo'n ko samajhna riwayat ko samajhne se ziyada mushkil hota hai. Ham to awam se isse asaan aur sahel tar cheez ka mutalba karte hain, jiska mutalba wujoob e Taqleed ke qaeleen karte hain. Yehi wo minhaj hai, jis par khair ul quroon ke log gaamzan the. Inke baad tabaeen, aur tabaeen ke baad tabe-tabaeen ne is sirat e mustaqeem ko apnaya. Phir shaitan ne awam ko Taqleed ke zariye istedraj⁴⁶ mein muftela kar diya.

Aur shaitan ne sirf isi par iktefa nahi kiya, balkey unko fard e wahid ki Taqleed par iqtesar aur kisi doosr e alim ki adm e taqleed ki gumrahi mein muftela kiya. Phir Taqleed is qadar badh gai ke kai muqalledeen ka har giroh ye samajhne laga ke haq sirf inke imam ke aqwaal mein mehsoor hai aur inke siwa tamam aqwaal baatil hain. Phir Taqleed ne inke dilo'n ko boghz aur a'adaawat se labrez kar diya. Aap dekhte hain ke Taqleed ki barkat se inme aapas mein isqadar a'adaawat hoti hai ke itni a'adaawat ahle milal o mazaahib mein bhi nahi hoti.

Ye har wo shaqs jaanta hai jo inke ahwaal se waqif hai. Aap is shaitani bida'at par ghaur keejiye, jisne ummat e muslim ko tashattut⁴⁷ o tafreeq mein muftela kar diya hai aur isey muqhalif aur mutahaarib firqo'n aur giroho'n mein taqseem kar diya hai. Agar Taqleed aur uspar magni mazaahib muftela'a naa hote aur musulmano ka sirf ek firqa hota aur sath sath musulman ek millat, ek Nabi ﷺ aur ek kitab ki amali tasweer hote to Taqleed ke a'adm e jawaz ke liye yehi kaafi tha.

Kyounke Rasool Allah ﷺ ne tafreqa se mana farmaya hai aur ittehad o ijtema'a ki talqeen ki hai aur deen mein tafreqa paida karne waalo'n ki saqht mazammat farmai. Yaha'n tak ke Aap ﷺ ne tilawat e Quran ke mutalliq farmaya ke dar-aa'n haalye ke tilawat e Quran bahot badee neki hai. Ke jab wo apas mein iqhtelaf kare'nge to Quran ko chhod de'nge. Sirf isi waqt tak Quran padhte rahe'nge jab tak unme ittehad o ittefaq hai.

Isi tarha Quran e Majeed mein bahot se maqamaat par tafreqa o iqhtelaf ki saqht mazammat aai hai. Tab kisi alim ke liye kaise jaaez hai ke wo Taqleed ke jawaz par fatwa de, jo ahle islam mein tasahttu o inteshar ki jad hai aur wo aapas mein qaraabat o rishtedari ke bawajood ek doosre se qata'a e talluq rakhte hain.

Muqalledeen Ki Baarahwee'n Daleel

Muqalledeen aur baaz deegar log jo agarche daawa karte hain ke wo Taqleed nahi karte, Taqleed ke jawaz par ijma se itedlal karte hain.

⁴⁶ T: *Khilaf e Ma'amool Kaam Karna, Khairj e aadat amal*

⁴⁷ T: *Paragandagi, Pareshani, Be-itmenani, Izterab, Ghabrahat*

Jawab:

Ilm e shariyat mein jiske qadam raasiqh⁴⁸ hain wo aisa be-buniyad daawa nahi kar sakta. Balke jo Aaimma Arba ke aqwaal ki ma'arefat rakhta hai. isse bhi ye dawa saadir nahi ho sakta. Kyou'nke inse nihayat sehat ke sath sabit hai ke to Taqleed se mana farmaya karte the.

Allama Ibne Abdul Bar Andalusi ربه farmate hain ke fasad e Taqleed ke bare mein har zamane mein aaimma e deen mein koi iqhtelaf nahi. Allama mausoof ne apni kitab mein Ahle Taqleed Iltezam e Taqleed aur Jawaz e Taqleed ke rad mein ek taweel fasal tehreer ki hai.

Raqam Taraz hain: Taqleed ke qaael se sawal kiya jaae, aapne maslak e Taqleed iqhteyar karke salaf ki muqhalefat kyou'nki. Inho'n ne to kisi ki Taqleed nahi ki? Agar wo ye jawab de ke main to mahez is liye Taqleed karta hu'n ke mujhe Kitab o Sunnat ka koi ilm nahi, choo'nke main jiski Taqleed karta hu'n, wo Kitab o Sunnat ka ilm rakhta hai, is liye main iski Taqleed karta hu'n. Jo mujhse ziyada ilm rakhta hai.

Tab isse kaha jaae ke raha ulama ka Kitab o Sunnat ki kisi ta'abeer par muttafiq hona yaa kisi ijtehad raae par ittefaq karna to bilaa-shubha ye haq hai. Lekin agar kisi aise masla mein wo iqhtelaf rakhte ho'n. Jisme aap kisi ki taqleed karte hain. To phir baaqi ko chhod kar kisi ek ki taqleed karne mein aapke paas kya daleel hai. Kyou'nke wo sab aalim hain, mumkin hai jiske qaul ko aap ne tark kiya hai, isse ziyada alim ho jiske qaul ko aap iqhteyar karte hain?

Agar wo jawab de ke maine iske qaul ko is liye iqhteyar kiya hai ke wo sawaab hai. Issey poocha jaae ke kya ye cheez aapko Kitab o Sunnat aur ijma se malum hui.

Agar wo haa'n mein iska jawab deta hai to wo khud hi taqleed ka abtaal karta hai aur isse is daleel ka mutaalba bhi kiya jaae.

Agar wo kahe ke main to sirf is wajah se iski taqleed karta hu'n ke wo mujse ziyada aalim hai. Isse kaha jaae ke phir aap har us shaqs ki Taqleed kyou'n nahi karte jo aapse ziyada ilm rakhta hai. Aap dekhte hian ke bahot se log aapse ziyada ilm rakhte hain aur Taqleed ke liye sirf apne imam ko kyou'n maqhtas karte hain.

Agar wo ye kahe ke maine apne imam ki Taqleed is liye karta hu'n ke logo'n mein wo sabse ziyada aalim hai, isse kaha jaaega ke tab to aapka imam Sahaba Ikram رضوان الله عليهم أجمعين se bhi ziyada aalim hai aur Taqleed ki qabaahat ke liye yehi qaul kaafi hai.

Allama Ibnul Qaiyyim riwayat karte hain⁴⁹ ke IAU aur Qazi Abu YusuB farmate hain: "Kisi shaqs ko hamare qaul ke mutabiq fatwa dena jaaez nahi, jab tak isey ye malum naa ho ke hamare qaul ki daleel kya hai." Manaa Taqleed par ye qaul tasreeh hai. Kyou'nke jo koi daleel ko samajh leta hai wo mujtahid hai. Wo daleel ka mutalba karta hai, muqallid nahi hai aur muqallid wo hota hai jo daleel ka mutaabla kiye baghair kisi ke qaul ko qabool karle.

Allama Ibne Abdul Bar ربه Ma'an bin Esa ربه ki sanad se riwayat karte hain ke Imam Malik bin Anas ربه ne farmaya: "Main bashar hu'n, kabhi theek kehta hu'n aur kabhi ghalati ho jaati hai. Meri raae mein ghaur kar liya karo, jo Kitab o Sunnat ke muwafiq ho, isey iqhteyar kar liya karo aur jo iske muwafiq naa ho ise tark kar diya karo".

Aap par maqhfi naa hoga ke ye is baat ki tasreeh hai ke Imam Malik ربه ne apni Taqleed se mana farmaya hai. Kyou'nke inki is raae par amal karna jo Kitab o Sunnat ke muwafiq ho. Dar-haqeeqat Kitab o Sunnat par amal hai aur ye inki taraf mansoob nahi hai. Kyou'nke Imam Malik ربه ne apne muttabeen se farmaya hai ke wo inke har is qaul ko tark kar de'n jo Kitab o Sunnat ke muwafiq naa ho.

⁴⁸ T:Pakka, Mazboot, Atal

⁴⁹ Elaam al Muwaqqeen:V2 P239

Allama Sanad bin A'anaan Maliki رَحْمَةُ اللهِ عَلَيْه, allam Saqhnoon رَحْمَةُ اللهِ عَلَيْه ki kitab *Al Mudawwana* ki sharha mein jo *Al Amm* ke naam se mashoor hai you'n raqam taraz hain: Raha Taqleed e mahez par iqhtesar to is par koi mard e rasheed izhar e raza mandi nahi kar sakta.

Wo ye bhi kehte hain: Muqallid naa baseerat rakhta hai aur naa ilm se mausoof hota hai, kyou'nke ahle ilm ka ittefaq hai ke Taqleed ilm ka raasta nahi. Ham iske Dalaael bayan karte hain. Chunache Allah Ta'ala ka irshad hai:

Lehaza Tum Logo'n Ke Darmiyan Insaf Se Faisla Karna.

فَاَحْكُم بَيْنَ النَّاسِ بِالْحَقِّ

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Farmaya

Taakey Aapko Allah Ne Jo Seedhi Raah Dikhaai Hai.⁵¹

بِمَا أَرَاكَ اللَّهُ

Allah Ta'ala ne farmaya

Aur Jis Baat Ka Aapko Ilm Nahi, Iske Peeche Naa Lege'n.⁵²

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

Farmaya

Aur Ye Ke Tum Allah Ke Bare Mein Wo Bate'n Kaho Jo Tum Nahi Jaante.⁵³

وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Aur ham ye cheez jaante hain ke ilm e malum ki ma'arefat ka naam hai. Ham ahle Taqleed se kahe'nge ke jab iqhtelaf e aara ki bharmaar ho to aapko doosre ulama ke muqable mein apne imam ke qaul ki sehat aur ek amal ke muqable mein doodsre amal ki sehat kaise malum hogi? Wo jo jawab de'nge unki apne hi qaul ka naqeez hoga. Khaas taur par ye cheez unke saamne unke imam ke bare mein ya kisi aise fel ke bare mein jo baaz aimma Sahaba Ikram رضوان الله عليهم أجمعين ke el ke muqhalif ho.

Faremate hain: Taqleed baghair daleel o Burhan kisi ka qaul qabool karne ka naam hai. Isse ilm kaise hasil ho sakta hai, jis par koi qhata'ai daleel naa ho. Nez taqleed fee nafsehi bida'at bhi hai. Kyou'nke ham qhatai taur par jaante hain ke Sahaba Ikram رضوان الله عليهم أجمعين ke zamane mein kisi moiyyan shaqs ke mazhab ki Taqleed naa thi. Wo pesh amaada masaael mein Kitab o Sunnat ki taraf ruju kiya karte the aur Kitab o Sunnat ki daleel ki a'adm maujoodgi mein bahes o tamhees ke baad koi raae iqhteyar karte the.

Tabaeen رَحْمَةُ اللهِ عَلَيْه bhi hamesha Kitab o Sunnat ki taraf ruju karte the. Aur agar wo Kitab o Sunnat mein koi daleel naa paate to Sahaba Ikram رضوان الله عليهم أجمعين ke ijma se istenaad karte the aur agar waha'n bhi iska hal naa milta to Ijtehad karte aur jis kisi Sahabi رَحْمَةُ اللهِ عَلَيْه ki raae ko Quran o Sunnat ke qareeb samajahte isey iqhteyar kar lete, phir Immam Abu Hanifa رَحْمَةُ اللهِ عَلَيْه, Imam Malik رَحْمَةُ اللهِ عَلَيْه, Imam Shafai رَحْمَةُ اللهِ عَلَيْه aur Imam Ahmad bin Hambal رَحْمَةُ اللهِ عَلَيْه ka zamana aaya. Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْه ka san e wafat 150h hai. Imam Malik رَحْمَةُ اللهِ عَلَيْه ka san e wafat 179h hai. Jis saal Imam Abu Hanifa رَحْمَةُ اللهِ عَلَيْه ki wafat hui, usi saal Imam Shafai mutawllid hue. Imam Ahmad bin Hambal ka san e tawallid 164h hai.

Ye sab buzrug Sahaba Ikram رضوان الله عليهم أجمعين aur tabaeen ke manhaj par gaamzan the. Inke zamane mein kisi moiyyan shaqs ke mazhab ki dars o tadrees nahi hoti thi. Iske baad qareebi zamane hi mein logo'n ne kisi moaiyyan shaqs ke mazhab ki dars o tadres aur iski Taqleed ki bida'at jaar ki. Imam Malik رَحْمَةُ اللهِ عَلَيْه aur unke ham a'asar

⁵⁰ Surah Saad: 26

⁵¹ Surah Nisa: 105

⁵² Surah Bani Israel: 36

⁵³ Surah Baqarah: 169

aimma ke kitne hi aqwaal hain jinse unke talaameza ne iqhtealf kiya. Agar ham unke iqhtealafat ko naqal karan shuru kar de'n to ham is kitab mein apne asal maqsad se door hat jaa'e'nge. Wo sab hazrat ijtehad ki salahiyat se behrawar the aur Quran o Sunnat se istembat karne ki qudrat rakhte the. Goya Allah Ta'ala ne apne Nabi ﷺ ke qaul *خير القرون قرنى ثمالذين يلونهم ثم الذين يلونهم* ki tasdeeq kardi thi. Rasool Allah ﷺ ne apne Mubarak zaman eke baad 2 aur Mubarak zamano'n ka zikar farmaya hai. Ye hadees Saheeh Bukhari mein hai.

Ahle Taqleed par tajjub hota hai ke wo kaise keh dete hain ke maslak e Taqleed to amar e qadeem hai aur hamne Shiyooqh ko bhi Taqleed hi ke maslak par paaya hai. Halaa'nke ye bida'at to in behtareen zamno'n ke guzarne ke baad jinki Rasool Allah ﷺ ne madah o sana farmai hai. Teesri sadee hijri mein wajood mein aai hai.

Al Maduna ki sharha ke is taweel iqtebas ke baad aapko malum ho gaya ke Taqleed ki bida'at quroon e salaasa (mashoor bil khair) ke baad ejad hui hai aur Aaimma Arba ke mazahib ki taqleed bhi Aaimma Arba ke a'asr ke baad shuru hui. Aaimma Arba khud bhi tark e Taqleed aur iske a'adm etebar mein Sahaba o Tabaeen ke maslak par gamzan the. Aaimma Mujtahideen ne kisi mazhab ki Taqleed ki ijaazat nahi di, balkey muqallid awam ne khud hi in mazahib ki Taqleed ko raa'ej kar diya.

Imam Malik ر.ه.ا. se tawatur ke sath hoti hai ke Harun Rasheed ne jab unse kaha ke wo logo'n ko unke mazhab ka paband karne ka iraada rakhta hai to unho'n ne Harun Rasheed ko isse mana kar diya tha. Ye waqea Imam Malik ر.ه.ا. ki seerat ki har kitab mein maujood hai. Bahot kam kutub e tarajim is waqeq se khali ho'ngi.

Taqleed Par Naam Nehaad Ijma Ki Haqeeqat:

Jab ye baat sabit ho gai ke maslak e Taqleed ki bida'at aur in mazahib ko raa'ej karne wale muqallid awam hain. To aapko ye bhi malum hai ke ye usool sabit shuda hain ke ijma mein muqallid ki raa'ej ka etebaar nahi kiyaa jaata. Ijma mein sirf ahle ijtehad ki raa'ej motebar hai. Aur you'n ulama e mujtahideen mein se kisi ne bhi Taqleed ki ijaazat nahi di. Bida'at taqleed ke riwaj se qabl to zahir hi hai aur iske riwaj ke baad bhi hamne kisi mujtahid ke mutalliq ye nahi suna ke usne in muqalideen ki tafreeq baaziyo'n ko durust kaha ho.

Jinho'n ne musalmano ko iqhtelafaat aur tararruq o tashattut mein muhtela kar diya. Balkey akabir ulama bhi yaa to Taqleed par nakeer karte hain. Yaa wok is zarar ke khauf se yaa kisi maali manfa'at ke laalach mein Taqleed ke bare mein sukoot iqhteyar karte hain. Khaas taur par ulama e soo ka to wateera hi ye hai. Har aqal mand shaqs jaanta hai ke agar tamam bilaad e islamiya mein kisi jagah koi mujtahid alim is baat ki tasreeh kar deta hai ke Taqleed mohdisaat o bida'at ke zumre mein aati hai aur iska etebaar aur is par istemrar jaa'ez nahi to tamam log naa sahi, magar inki jahil aksariyat iske khilaf za'oor uth khadi hoti hai.

Inme se kisi jahil ya kisi jabir o jahil hakim k hatho'n qatal hone se bach jaata hai. To log iski tauheen karte hain aur is jaan o maal ke dar pe ho jaate hain aur isko nuqsan paho'nchane se baaz nahi aate. Is qism ka sulook to isse kamtar logo'n ke sath rawaa rakhna bhi jaa'ez nahi. Choo'nke ilm e shariyat ke bare mein tamam johala ki tabaae taqreeban ek si hoti hain aur wo kisi alim ki baat ko qabool karne ki nisbat apne ham jins jahil ki baat ko ziyada qabool karte hain. Is liye ye bida'at tamam bilad e islamiya mein phail gai aur har jahil musalman ne isey iqhteyar kar liya hai aur samajh baitha hai ke deen yehi hai aur qiyamat tak ke liye yehi rahega.

Isey ma'aroof o munkar ka ilm nahi yehi haal in ulama ka hai jo ilm e taqleed se shoghal rakhte hain. Ye bhi in johala ki maanind hain, balke unki haalat in jahil musalmano se bhi abtar hai, kyou'nke ye apni jahalat aur bida'at par israr ke murtakib hain aur bida'at ko in johala ke saamne khoobsurat aur acchi cheez banaa kar pesh karte hain. Jiski wajah se ye johala Kitab o Sunnat ki ma'arefat rakhne waale ulama e mohaqqeqeen se a'adaawat rakhte hain aur unpar bida'at, aimma ikram ki muqhalefat aur unki tanqees ka ilzam lagaate hain. Ahle iqhtedar in johala ki bate'n sunte hain aur inki bato'n ko maan lete hain.

Kyou'nke jahalat mein ye bhi awam hi ke ham jins hain. Agarche wo kuch masael mbhi jaante hain jinme wo doosro'n ki taqleed karte hain. Magar inhe'n ye malum nahi hota ke ye haq hai yaa batil. Khusoosan qazi aur mufti. Awam ulama ko is nazar se nahi dekhte ke inme haqeeqi alim kaun hai aur naam nehada alim kaun hai.

Kamil kaun hai aur naqis kaun. Kyou’nke ahle fazeelat ka eteraf ahle fazeelat hi karte hain. Rahe johala to wo ilm ko aala manasib ahle iqhtedar ke haa’n izzat o jaah, ahle madrasa ke ijtema aur 2 mutqhasim aur mutaharib giroho’n ke mabain fataawa baazi ke hawaale se parakhte hain ye wo umoor hain jo ghalib taur par ahle Taqleed ke badey badey ulama ki wajah se qaem hain. Isey har wo shaqs jaanta hai jo qadeem aur jadeed zamane ke logo’n ke ahwal ko acchi tarha samajhte hain.

Ye tamam umoor insan ke musheda mein aate hain aur tareeq ki kitabo’n mein wo iska mutalea kar sakta hai. Rahe ulama e mohaqqueqeen aur hale ijtehad to wo aam taur par gumnam rehte hain, kyou’nke inme aur unki kam himmat johala mein bahot tafaawat paaya jaata hai. Ye kam himmat naam nehad ulama apne mansab ke kuwe’n se bahar nahi nikal sakte aur ulama e mohaqqueqeen ko taqleed mein raghbat nahi hoti. Bewaqoof ke paas aqalmand ki wohi qadr o manzilat hoti hai jo aqalmand ke paas bewaqoof ki hoti hai.

Ye use door bhaagta hai aur wo isse door rehta hai. Ye naam nehad ulama sirf is wajah se in ulama e mohaqqueqeen se door bhaagte hain ke wo Taqleed mein zarra bhar raghbat nahi rakhte aur Taqleed in ulama fuqaha aur muftiyo’n ka raes al maal hai. Balkey in muqalledeen ke nazdeek uloom e ijtehad⁵⁴ Uloom e Naafea mein shumar nahi hote. Unke nazdeek uloom e naafea wo hain jinki wajah se darsgaaho’n mein inko mashahire milte hain, fatwo’n ki ujrati milti hai aur qazaa ke ohdo’n par badi badi tanqahe’n milti hain.

Magar iske bawajood inme se jo uloom Taqleed padhane ke liye masnad e tadrees par mutamakkil hai. Jab kisi masjid ya madrasa mein dars deta hai to uske aise shagird sai’nkdo’n se tajawuz kar jaate hain jo qazq aur fatawa dene ke laeq hote hain wo duniyawi riyasat jaah ke husool ke khuwahishmand hote hain yaa apnea baa o ajdaad ki riyasat o jaah aur manaasib ko baaqi rakhne aur unko mahfooz rakhne ki koshish karte hain. Is maqsad ke liye bade qeemti libas aur bade bade amaame pahente hain. Jab koi aam admi, badshah yaa badshah ke a’awaan o ansaar itne bade halqa e dars, qeemti libaas aur badi badi zaqheem kitabo’n ko dekhte hain to inhe’n isme zarrar bhar shak nahi rehta. Ke Shaikh e halqa bahot bada allama hai. Is liye deen ke bare mein iski har baat tasleem kar lete hain aur isey har mushkil ka hal samajh lete hain. Qiyam e shariyat ke zimn mein isse badi ummede’n wabista kar lete hain. Aisi ummdie’n wo Kitab o Sunnat ke haqeeqi alim aur un tamam uloom ke mahir se bhi wabista nahi karte jin par moallemeen ka faham mauquf hota hai. Ilm mein haqeeqi maharat rakhne wale ulama jab ijtehad ka dars dete hain to gumnami ke pardo’n mein chup jaate hain aur unke halqa e dars mein 1-2 se ziyada admi nahi hote.

Is rutba par paho’nchne wale talam jo ilm e ijtehad ke husool mein bahot mustai’id hote hain. Chand ek hote hain, kyou’nke ilm e ijtehad mein raghbat sirf wohi rakhta hai jiski niyyat bilkul khalis hoti hai, jo sirf Allah Ta’ala ke liye ilm hasil karta hai aur duniyawi manaaseb se door bhaagta hai.

Jo apne nafs ko qina-at o zohd ki aadat daalta hai. Duniyadaaro’n ki nazar mein aise haqeeqi alim ko jo masjid ke kisi goshey mein 1-2 shagirdo’n ko dars deta hai is muqallid ke muqable mein kya wuqa’at jiske halqa e dars mein muqalldo’n ka hujum hota hai? Wo to isey is muqallid ke kisi hagird ki maanind samajhte hain, balke isse bhi kamatar. Kyou’nke inho’n ne to *Ulama* ke in ausaaf ka mushaheda kiya hota hai. Jinka hamne abhi abhi

⁵⁴ *Imam Shaukani ne is kitab mein muta’addid maqamat par uloom e ijtehad ka zikar kiya hai. Uloom e ijtehad se muraad wo uloom hain, jinme malka aur maherana baseerat hasil kiye baghair koi shaqs ijtehad ka ahl nahi ban sakta. Imam Shaukani ne apni kitab Irshad ul Fahool mein inka uloom tafseeli jaeza liya hai. Ham yaha’n nihayat muhtasar taur par inki taraf ishaara karte hain. Ahle ilm ne ijtehad ki ehliyat ke liye mundarja zail uloom ke husool ko zaroori qarar diya hai. Awwal: Quran o Sunnat ki nusoos ka kaamil ilm Saani: Masa’ael e ijma ka ilm*

Saalis: Arabi Zuban ka kaamil faham

Raabe: Usool e fiqha ka ilm

Khaamis: Naasiqh o Mansooqh ka ilm (Irshad al Fahool: P250-252)

Allama Shaatbi رحمه الله ne Al Muwafeqaat mein ijtehad ehliyat ke liye ek aur cheez ko bhi zaroori qarar diya ha aur wo hai maqaasid e shariyat ka kamil faham (al Muwafeqaat: V4 P105)

Ham samajhte hainke saheb e baseerat ko in mazkurah uloom e khamisa se mumarsatse hi maqaasid e shariyat ka faham hasil hota hai

zikar kiya hai aur iske sath sath wo sirf in fatwo'n aur dastawizo'n ko tasleem karte hain, jo in muqalledeen ke hath se sadir hote hain aur unki taraf mansoob hote hain aur unki nazar mein muqalledeen ki tazeem aur badh jaati hai aur har maqam par in muqalledeen ko ijtehad ke ahel ulama par tarjeeh dete hain.

Aur jab koi mujtahid alim koi aisi baat karta hai jo in muqalledeen ke iqtesadaat ke khilaf hoti hai to wo iske khilaf jahalat par utar aate hain. Duniya aur ashab e iqhtedar in muqalledeen ki pusht panahi karte hain aur agar wo inko jani yaa maali nuqsan paho'nchane ki qudrat rakhte ho'n to aisa karne se bhi garez nahi karte. Aur is par wo apne ham jins muqalledeen awam mein shukriye ke mustahiq samjhe jaate hain. Kyou'nke inho'n ne inke za'am ke mutabiq nusrat e deen, aimma e mutabawween aur unke mazahib ki himayat ka haq adaa kar diya hai. Apne in afa'al ki wajah se jo sarasar jahalat o zalalat par mabni hain. Inhe'n behad izzat o wiqar hasil hota hai.

Wo mohaqqiq alim jo hamesha haq kehta hai unke shar aur zarar se bach nahi sakta, iski izzat unke sab o shitam aur ilzam e bida'at o zalaalat ki nishani banti hai. Phir kaun hai jo Taqleed ki bida'at par tanqeed kar sake. Aur logo'n mein iski qabahato'n ka abtaal kar sake aur phir uske sath sath duniya bahot purkashish hoti hai aur quloob har haal mein hubbe sharf aur hubbe maal ki taraf bahot maael hote hain. Aap khud hi insaf ki nazar se dekh'en ke in halaat mein aur in umoor ke hote hue ulama e ahle ijtehad ke sukoot par bida'at ki muwafeqat ka itlaat kiya jaa sakta hai? Hargiz nahi! Ye muwafeqat o razamandi ka sukoot nahi. Balkey taqiyya ka sukoot hai. Magar bazahir is sukoot ke bawajood Taqleed ke khilaf bayan ko tark nahi karte.

Kabhi kabhi to wo apni tasnifaat mein unki tasreeh kar dete hain aur kabhi kabhi unki tehreero'n mein Taqleed ki muqhalefat saaf jhalakti hai. Bahot se ulama Taqleed ki muqhalefat ko chhupaate hain aur pani maut ke baad tehreem e taqleed ki tasreeh karte hain. Chunache Adooft apney ustad Imam ibne daqeeq Eid ؒ ke bare mein riwayat karte hain ke inho'n ne apni maut ke qareeb ek kagaz maanga aur is par wasiyyat likh kar apne takiye ke neech rakhi. Imam ibne Daqeeq ؒ ki wafat ke baad jab logo'n ne ye wasiyyat padhi to ye taqleed ki hurmat e mutlaq ke bare mein thi. Baa'e'n hama baaz ahle ilm doosre qabil e etemaad ulama ke saamne hurmat e taqleed ke mutalliq apne khayalat wazeh kar dete hain aur ye tasreeh nasal dar nasal aur ek tabqa se doosre tabqa mein muntaqil hoti hui salaf se khalaf tak paho'nch jaati hai.

Ulama e kameleen naqeseen ke saamne bayan kar dete hain. Agar is masla mein ahle Taqleed haqeeqat se mahjoob hain to doosre ahle ilm to mahjoob nahi. Khud hamne apne zamane mein apne asaateza ko dekha hai ke wo uloom e ijtehad mein maharat rakhte hain. Magar inme se kisi ek ko bhi nahi paaya ke Taqleed ko saheeh kehta ho. Inme se baaz to nihayat saraahat ke sath Taqleed ka inkar kar dete hain.⁵⁵

Agarche bahot se masael mein ahle Taqleed aur un ulama ke darmiyan kashmakash shuru ho jaati hai aur inko mahan⁵⁶ o ibtela⁵⁷ ka saaman karna padta hai. jisme unke liye bahot bada ajar hai. Har zamane aur har mulk mein ulama e haq ko inhi halaat ka saamna karna pada hai.

Biljumla ye ek aisa maamal hai jiska mushaheda har shaqs apne apne zamane mein karta hai aur hamne bilaad e islamiya mein se kisi shaher ke mutalliq ye nahi sunaa ke waha'n ke bashinde Taqleed chhodkar Quran o Sunnat ki itteba par jama hain. Inme se jo log ilm se nisbat rakhte hain in par yaa to wo mazhab ghalib hota hai, jiske wo muqllid hain aur mohaqqeqeen aise logo'n ko ahle ilm mein shumar nahi karte yaa wo sirf chand uloom e ijtehad mein mahir hone ki wajah se ijtehad ki ehliyat se mehroom hote hain aur iqhteyari taur par nahi, balkey majburan daaera Taqleed se bahar nahi nikal sakte.

⁵⁵ Allama Muhammad bin Ismail Sana'ani (d 1182h) aur Allama Abdul Qadir bin Ahmad (d 1207h) (Jo Imam Shaukani ke ustad the) ko misaal ke taur par pesh kiya jaa sakta hai.

⁵⁶ T: Mehnat (Mehnat Ki Jamaa), Takleefe'n

⁵⁷ T: Azmaesh, Imtehan, Jaa'nch, Museebat,

Yaa wo tamam uloom e ijtehad ke alim aur mahir hain. Yehi wo ulama hain, jin par wajib hai ke wo kalma e haq kahe'n aur raah e haq mein kisi malaamat ki parwah naa kare'n, Illa ye koi sharai uzar ho. Rahaa wo shaqs jo ilm se nisbat nahi rakhta wo mahez awaam mein shumar hota hai, jo Taqleed waghaira kuch nahi jaanta wo sirf islam se nisbat rakhta hai, wo namaz aur deegar ibadaat aur muamelaat waghaira mein wohi kuch karta hai jo iske shaher ke doosre musalman karte hain. Wo is ta'assub se paak hota hai. Jo doosre muqalledeen ka wateera hai. Allah Ta'ala ahle ilm ko iske shar se mehfooz rakhta hai. Aise shaqs ke dil mein koi aisi cheez nahi hoti jo isko ta'assub par ubhaar sake.

Albatta baaz shaitan sifat muqalledeen isko ulama e ijtehad ke khilaf bhadkaa dete hain aur wo in ulama ke khilaf jahalat par utar aata hai. Jiski wajah se wo duniya o aqhirat mein halaakat ke gadhe mein gir jaata hai.

Yaa wo mutazkarah as sadr tabqa ki sateh se thoda saa buland hote hain wo agarche husool e ilm se to shoghal nahi rakhte. Magar wo apni ibadaat o ma'amelaat ke bare mein ahle ilm se poochte rehte hain aur inhe'n saheeh aur ghalat ki qadre tameez bhi hoti hai. Ye log jis alim se masael poochte hain, isi ki itteba karte hain. Agar wo kisi muqallid se masael mein istefsar karte hain to sirf Taqleed ko haq samajhte hain aur agar kisi mujtahid se istefsar karte hain to sirf isey haq samajhte hain, jiski taraf wo mujtahid rehnumaai karta hai. Aur wo in dono'n giroho'n mein se sirf isi ke sath hote hain, jiske nazariyat is par ghalib aajaate hain.

Yaa wo aise log hain jo muqalledeen ke uloomki tehseel mein mashgool hote hain. Inko hifz karne aur inko samajhne mein masroof rehte hain aur wo kisi doosri taraf nazar uthaa kar nahi dekhte aur idhar udhar iltefaat nahi karte. Inme ulama e ijtehad ke khilaf koot koot kar ta'assub bhara hota hai. Wo in ulama ko takleef paho'nchaane ka koi mauqa hath se nahi jaate ndete. Wo awam ko is ghalat fehmi mein mubtela rakhte hain ke ye ulama, imam e mazhab ke saqht muqhalif hain. Jiske azeem tasawwur ke liye unke azhaan bahot tang aur unke quloob is imam ki haibat se labrez hote hain.

Jo unke nazdeek is darje par paho'nch chukka hota hai ke iske baad aane waalo'n ka is darje par paho'nchna to bahot door ki baat hai. Sahaba Ikram رضوان الله عليهم اجمعين bhi is darje par nahi paho'nch sake. Agarche wo log sarahatan iska izhar nahi karte, taaham apne dilo'n mein is baat ko zaroor chupa lete hain. Agar che ye cheez natqe⁵⁸ zuban par nahi aati. Magar apne imam ke bare mein is eteqad ne zaroor jad pakadli hai ke jab inke paas ye khabar paho'nchti hai ke ulama e ijtehad mein se kisi ne kisi masle mein is imam se iqtelaf kiya hi to jaise usne kisi saqht qabeeh amar ka irtekab kiya hai aur jaise isne in muqalledeen ke nazdeek kisi nase qhatai ki muqhlefati ki hai.

Jaise usse koi aisi khata ho gai hai, jiska kaffara adaa karna mumkin nahi. Agar wo apne maslak aur mauqaf par ayat e qurani aur ahadees e mutawaterah se istedlal karta hai to ye muqalledeen iske istedlaal ko qabool nahi karte. Wo is daleel ki taraf aankh uthaa kar bhi nahi dekhte aur is muqhalefat ki wajah se is tarha aib-giri karte hain ke itni aib-giri wo fussaql o fujjar mashor ahle bida'at mislan khawarij aur rawafiz mein bhi nahi karte. Wo iske sath is qadar boghz rakhte hain ke itna boghz wo yahood o nasaara se bhi nahi rakhte. Jo koi is haqeeqat ka inkar karta hai. Wo dar-asal in logo'n ke ahwaal se waqif nahi.

Bil-jumla saheb e ijtehad in muqalledeen ke nazdeek zaal aur muzill hai. Iske alaawa iska koi jurm nahi ke Kitabullah aur Sunnat e Rasool ﷺ par amal karta hai. Aur wo is mazhab par aimma e islam ki pariwee karta hai ke har alim par wo koi ho, wajib hai ke wo Kitab o Sunnat ko muqaddam rakhe.

⁵⁸ T: Goyaai, Bolne Ki Quwwat, Baat, Guftagu

Hurmat e Taqleed Par Aaimma Arba'a Ki Tasrihaat

Imam Abu Hanifa رحمہ اللہ:

Hurmat e taqleed par Aaimma Arba رحمہم اللہ ne bhi tasreeh ki hai. Ye baat in aaimma ikram se muta'addid tareeqo'n se sabit hai. Saheb e Hidayah, Rozatul Ulama mein raqam taraz hain ke Imam Abu Hanifa se poocha gaya ke gar Kitabullah inki raae ke khilaf ho tab kya kiya jaae. Janab Imam Abu Hanifa ne farmaya ke Kitabullah ke muqable mein unke qaul ko chhod diya jaae.

Inse kaha gaya ke agar Sunnat e Rasool ﷺ unke qaul ki muqdalefat karti ho to, inho'n ne jawab diya ke Sunnat ke muqable unke qaul ko tark kardiya jaae.

Unse sawal kiya gaya ke agar kisi Sahabi ka qaul unke qaul ke khilaf ho, inho'n ne jawab diya ke Sahabi ke qaul ke muqable mein bhi unke qaul ko chhod diya jaae.

Imam Abu Hanifa ka mundarja baala qaul unke bahot se ashaab aur baaz deegar logo'n ne naqal kiya hai.

Imam Malik رحمہ اللہ

Isi qism ka maqaala Nooruddin Sanhori رحمہ اللہ ne Imam Malik رحمہ اللہ se bhi naqal kiya hai. Ibne Madeeni رحمہ اللہ apni kitab Al Mansak mein zikar karte hain ke Ma'an bin Esa رحمہ اللہ riwayat karte hain ke Imam Malik رحمہ اللہ ne farmaya: Main insan hu'n, main kabhi saheh hota hu'n aur kabhi mujhse khata ho jaati hai, is liye meri raae mein acchi tarha ghaur kar liya karo. Jo Kitab o Sunnat ke muwafiq ho, isey iqhteyar kar liya karo aur jo Kitab o Sunnat ke muwafiq naa ho isey chhod diya karo.⁵⁹

Ajhuri رحمہ اللہ aur Kharshi رحمہم اللہ ne bhi Muqhtasar Khaleel ki masraho'n mein mundarja baala qaul ko naqal karte hue isko taslem kiya hai. Nez Imam Malik رحمہ اللہ ke ashab mein se ek jamat ne aur baaz deegar ulama e ikram ne is qaul ko riwayat kiya hai.

Imam Shafai رحمہ اللہ

Imam Shafai رحمہ اللہ se to hurmat e taqleed ki tasreeh to tawaatur ke sath sabit hai aur ye cheez ulama e maleen par to kya naqesen par bhi maqhfai nahi. Inke aksar ashab ne is qaul ko naqal kiya hai. Ek aadh ke siwa unke tamam seerat nigaro'n ne iski tasreeh ko naqal kiya hai.

Imam Baheqhi رحمہ اللہ, Imam Shafai رحمہ اللہ ke shagird Imam Rabee رحمہ اللہ se riwayat karte hain ke inho'n ne Imam Shafai رحمہ اللہ se suna hai, Janab e Imam ne kisi shaqs ke sawal ke jawab mein farmaya: Rasool Allah ﷺ se kuch is tarha marwi hai. Saa'il ne arz ki, Aye Abu Abdullah! Aapki raae bhi yehi hai?

Imam Shafai رحمہ اللہ kaa'np gae aur unka rang mutaghiyyar hogaya aur farmane lage: Tera bura ho! Kaunsi zameen mujhe panah degi aur kaunsa asmaan mujh par saaya guna'n hoga. Jab mer saamne Rasool Allah ﷺ ki koi hadees riwayat ki jaae aur main uske mutabiq fatwa naa du'n? Haa'n sar aankho'n par, haa'n sar aankho'n par.

Baheqhi رحمہ اللہ hi riwayat karte hain ke Imam Shafai رحمہ اللہ ne farmaya: agar tum meri kitab mein koi aisi baat paao jo Rasool Allah ﷺ ki sunnat ke khilaf ho to mere qaul ko chhod do.

Baheqhi رحمہ اللہ riwayat karte hain ke Imam Shafai رحمہ اللہ ne farmaya: Jab siqa rawiyo'n ka silsila isnaad e Rasool Allah ﷺ tak pahonche to wo hadees saheeh aur sabit hai. Rasool Allah ﷺ ki hadees ko kabhi tark nahi karna chahiye. Illa ye ke iski muqhalif bhi Aap ﷺ ki koi hadees hi ho.

Imam Baheqhi رحمہ اللہ riwayat karte hain ke Imam Shafai رحمہ اللہ ne ek hadees riwayat ki, is par ek shaqs ne unse poocha: Kya aap is hadees ko iqhteyar karte hain?

⁵⁹ Allama Shaatbi رحمہ اللہ ne is qaul ko Al Etesaam mein naqal kiya hai: V2 P346

Inho'n ne farmaya: Jab mere paas Rasool Allah ﷺ ki saheeh hadees riwayat ki jaae aur main isey iqhteyar naa karu'n to main tumhe gawah banaa kar kehta hu'n ke meri aqam maari gai hai.

Allama⁶⁰ Ibnul Qaiyyim apni ma'arekatul aara kitab: Elaam al Muwaqqeen mein Rabee ﷺ ke hawale se likhte hain ke Imam Shafai ﷺ ne farmaya karte the: Har wo masla jiske bare mein mere qaul ke khilaf mohaddiseen ke haa'n saheh hadees maujood hai, main apni zindagi mein aur maut ke baad is hadees ki taraf ruju karta hu'n.

Ibnul Qaiyyim ﷺ, Harmala bin Yahya ke hawale se naqal karte hain ke Imam Shafai ﷺ ne farmaya: wo mera qaul nahi jiske khilaf Rasool Allah ﷺ ki hadees maujood ho. Agar Rasool Allah ﷺ ki saheeh hadees mil jaae to iski itteba oola hai aur meri taqleed naa karo.

Humaidi ﷺ kehte hain ke ek shaqs ne Imam Shafai ﷺ se koi masla poocha ke janab Imam ne masla ka jawab dete hue kaha Rasool Allah ﷺ ne you'n farmaya hai. is shaqs ne poocha: Aye Abu Abdullah! Aapki bhi yehi raae hai?

Imam Shafai ﷺ ne farmaya: Kya tu mujhe zunnar pehne hue dekh raha hai? Kya mujhe kaneesa se nikalte hue dekh raha hai? Main kehta hu'n ke Rasool Allah ﷺ ne farmaya aur tu mujhse kehta hai: Kya teri bhi yehi raae hai?

Main Rasool Allah ﷺ se riwayat karu'n aur iske mutabiq fatwe naa du'n?

Imam al Harmain Allama Juwaini ﷺ apni kitab An Nihaaya mein raqam taraz hai ke Imam Shafai ﷺ ne farmaya: Jam mere mazhab ke khilaf saheeh hadees mil jaae to iski pariwee karo aur jaan lo ke yehi mera mazhab hai.

Isi se milti julti riwayat Allama Khateeb Baghdadi ﷺ ne aur Allama Zahabi ﷺ ne Tareeqh al Islam aur An Nabala aur deegar ahle ilm ne naqal ki hain, jinka ehaata mushkil hai.

Hafiz ibne Hajar Asqalani ﷺ Tawaali at Taasees mein raqam taraz hain: Imam Shafai ﷺ ka ye qaul bahot mashoor hai ke jab Saheeh Hadees mil jaae to wo hi mera mazhab hai.⁶¹

Allama Subki ﷺ farmate hain ke is silsila mein Imam Shafai ﷺ ki ek tasneef bhi hai.

Imam Ahmad bin Hambal ﷺ:

Imam Ahmad bin Hambal ﷺ Aaimma Arba mein sabse ziyada raae se nafrat karne waale, raae se sabse ziyada door aur sunnat ka sabse ziyada ilteзам karte the. Allama Ibnul Qaiyyim ﷺ apni tasnifaat mislan Elam al Muwaqqeen mein Imam Ahmad bin Hambal ﷺ par nihayat saraahat se riwayat karte hain ke usooli taur par raae par amal hai hi nahi. Ulama e Hanaabala mein se Allama Ibnul Jauzi ﷺ waghaira ne bhi isi tarha naqal kiya hai. Jab wo raae se rokte hain yaa isse nafrat karte hain to inka qaul bhi Aaimma e Salaasa ke qaul ke mutabiq hai, jo is par dalaalat karta hai ke hadees saheeh inka mazhab hai. Imam Ahmad ﷺ is par mazeed izaafa ye karte hain ke Aaimma Salaasa to raae par amal kar lete hain. Agar wo nas ke muqhalif naa ho. Magar wo to raae hi par amal karne se rokte hain.⁶²

⁶⁰ Allama Ibnul Qaiyyim ﷺ ne bahot tafseel se Imam Shafai ﷺ ke aqwaal naqal kiye hain, mulaheza ho Elaam al Muwaqqeen: V2 P264-271

⁶¹ Allama Abu Ishaq Shaatbi ﷺ, Imam Shafai ﷺ ka ye qaul naqal karte hain: Hadees mera mazhab hai, mera jo qaul iske muqhalif ho isey diwar par de maro. (Al Etesaam: V2 P346)

⁶² Qiyaas aur raae ke bare mein Imam Ahmad bin Hambal ﷺ ke mazhab ki ye tarjumani saheeh nahi. Kyou'nke Imam Mausoof Quran o Sunnat ki nusoos, Fataawa Sahaba رضوان الله عليهم أجمعين aur hadees e zaeef ki a'adm maujoodgi ke waqt raae aur qiyaas par amal kar

lete hain. Ibnul Qaiyyim ﷺ Elaam al Muwaqqeen mein qiyas ke bare mein Imam Ahmad ﷺ ka mazhab naqal karte hain: Kisi Masle mein jab Imam Ahmad ﷺ ke paas nas, yaa qaul e Sahabi (rz), hadees mursal ya hadees e zaeef nahi hoti to wo paa'nchwe'n usool ki taraf ruju karte hain aur wo hai qiyaas. Wo zarurat ke waqt qiyas par amal karte hain. Imam Ahmad farmate hain, maine Imam Shafai ﷺ se qiyas ke mutalliqa poocha to inho'n ne jawab diya ke sirf zarurat ke waqt qiyaas par amal kiya jaata hai (Elaam al Muwaqqeen: V1 P32
Khud Imam Shaukani ﷺ ne Irshad al Fahool mein Ibne Qadama ﷺ ke hawale se Imam Ahmad ﷺ ka ye qaul

Allama Sherani رحمه الله Al Mizaan mein raqam taraz hain ke Aaimma Arba ka qaul hai ke jab saheeh hadees mil jaae to wohi hamara mazhab hai aur kisi ke liye qiyaas aur hujjat ki gunjaesh nahi rehti.

Amal Bil Hadees Dar-Haqeeqat Aaimma Arba'a Ki Muwaafiqat Hai:

Jab ye haqeeqat wazeh ho gai ke Aaimma Arba ka apni raae ke muqable mein nas ko muqaddam rakhne par ijma hai to aapko malum hogaya ke wo alim jo ahle mazahib ke qaul ko chhod kar nas par aml karta hai wo dar-haqeeqat Aaimma Arba ki muwaafiqat karta hai aur wo muqallid jo ahle mazahib ke qaul ke muqable mein nusoos ko tark kar deta hai. Wo Allah aur Rasool ﷺ apne Imam aur deegar tamam ulama e islam ki muqhalefat karta hai.

Khuda Ki Qasam! Allah Ta'ala se darte hue aur Rasool Allah ﷺ se haya karte hue mazkura baala iqtebasaat nok e qalam se jaari hue hain. Ya Allah al A'ajab! Kay ek momin ke liye Allah aur Rasool ﷺ ke qaul ko ulama e ummat ke aqwaal par muqaddam rakhne ki khatir in iqtebasaat se taeed haasil karne ki zarurat hai?

Ya Allah al a'ajab! Kaun aisa momin ho sakta hai, jis par ye wazeh haqeeqat miltees⁶³ ho aur aqhir isey in ulama ke aqwaal se taeed hasil karna pade ke Allah aur Rasool ﷺ ka qaul inke aqwaal par muqaddam hai. Wo is usool se waqif hain ke tarjeeh ta'aruz ki fara'a hai. Wo kaun hai jiska qaul Allah aur Rasool ﷺ ke qaul se muta'araz ho sake. Hatta ke hame tarjeeh o taqdeem ki taraf ruju karna pade. Subhanallah ye to bohtan e azeem hai.

Allah Ta'ala in muqalleteen ko gharat kare, jinke ghulu ko dekh kar AR ko apne aqwaal ke muqable mein Allah Ta'ala aur Rasool Allah ﷺ ke qaul ko muqaddam rakhne ki tasreeh karna padi. Ye ghuloo yahood o nasaara ke is ghuloo se mushabehat rakhta hai jo wo apne ahbaar o rohbaan ke bare mein rakhte the.

In muqalleteen ne hame bhi in iqtebasaat ke naqal karne par majboor kiya. Warna ye aisi wazeh haqeeqat hai jo kisi par mushtaba nahi ho sakti. Ba-farz e mahaal (ma'azallah) agar ulama e islam mein se koi alim apne qaul ko Allah Ta'ala aur Rasool Allah ﷺ ke qaul ki maanind qarar deta hai to iske qaul ko Allah Ta'ala aur Rasool Allah ﷺ ke qaul par muqaddam rakhna to kujaa wo to sirey se hi kafir aur murtad hai. *Inna Lillahi Wa Inna Ilaihi Rajeoon*

In Mazahib ne ahle mazahib ke sath kay kiya. Aur inhe'n kaha'n le aae. Kaash! Ye bewaqoof aur moharam muqalleteen aqal se kaam lekar ghaur kare'n. Kyou'nke in logo'n ne ilm mein fikr o tadabbur tark kar diya aur Allah Ta'ala aur Rasool Allah ﷺ ki wazeh nusoos aur apne aaimma e mazaahib ke aqwaal ke mabain muwazena karne lage. Inho'n ne tasawwur kar liya ke ye Aaimma Ikram ﷺ Rasool Allah ﷺ ke saamne khade hain. In muqalleteen mein se jisme zarra bhar aqal baaqi reh gai hai, kya wo so'neh sakta hai ke ye Aaimma Mutabawween Aap ﷺ ke saamne khade hokar Aap ﷺ ke qaul ko rad kar sakte hain. Yaa Aap ﷺ ke qaul ki muqhalefat kar sakte hain? Hargiz nahi!

Aaimma Ikram ﷺ mein sabse ziyada taqwa aur sabse ziyada khashiyat e ilaahi hai. Akaabir Sahaba Ikram رضوان الله عليهم اجمعين Rasool Allah ﷺ ki azmat aur haibat ki wajah se bahot se hawaadis mein Aap ﷺ se sawal nahi kar sakte the. Inhe'n ye baat acchi lagti thi ke ahel badiya⁶⁴ mein se aqalmand shaqs huzoor ki khidmat mein hazir hokar kare taake wo iske sawal se istefaada kar sake'n. Jaisa ke saheeh ahadees mein sabit hai. Sahaba Ikram رضوان الله عليهم اجمعين Rasool Allah ﷺ ke saamne is tarha maudab hokar baith-te the goya ke unke saro'n par parinde hain. Apni nazro'n ko jhukaa kar rakhte the.

Aur izzat o ehteram ki wajah se uthaa kar Aap ﷺ ki taraf nahi dekhte the. Wo apne aapko is qadar haqeer aur kamtar samajhte the ke wo Huzoor ﷺ ki aara ke sath apni aara ke ta'aruz ka tasawwur bhi nahi kar sakte the.

naqal kiya hai ke: Koi shaqs qiyaas se mustashna nahi reh sakta: (P99)

Qiyas ki muqhalefat mein Imam Ahmad ko jo qaul milta hai, Qazi Abu Ya'ala رحمه الله ne iski taweel ki hai ke nas ki maujoodgi mein qiyaas fasid al etebaar hai. (P200)

⁶³ T: Unable to find meaning

⁶⁴ T: Sehra, Biyabaan

Tabaeen ﷺ bhi Sahaba Ikram رضوان الله عليهم أجمعين ke adab mein qareeb qareeb yehi tareeqa rakhte the aur tabe-tabaeen bhi tabaeen ke sath isi tarha adab se pesh aate the.

Aye Muqallid! Aapka kya khayal hai ke agar aapka imam Huzoor ﷺ ke saamne hazir hota to kya isi tarha adab o ta'azeem se sar jhukaa kar khada naa hota?

Aye Miskeen! Agar tu ilm se rehnumai hasil nahi kar saka to kam az kam aqal hi se rehnumai hasil karlo. Kyou'nke agar tu aqal hi se raushni hasil karne ki koshish karega to apni jahalat ki tarikiyo'n se nikal kar noor e haq mein aajaaega.

Aapko taqdeem e nusoos ke bare mein Aaimma Arba ke aqwaal ki ma'arefat hasil ho gai hai, jo hamne guzishta sutoor mein naqal kiye hain. Hamen mana e taqleed par unka ijma bhi aapke samne pesh kar diya hai. Hamne Imam Abu Hanifa, Imam Darul Hijra Malik bin Anas ﷺ ke aqwaal bhi naqal kar diye hain. Mane e taqleed ke bare mein Imam Muhammad bin Idress Shafai ﷺ ke tamam aqwaal bhi aapke saamne hain.

Zara Imam Shafai ﷺ ke shagird e Rasheed Imam Muzni ﷺ ki tasneer Muqhtasar Muzni ke ibtedaiya ke ye alfaz mulaheza farma lejiye. Raqamtaraz hain: Ye Imam Shafai ﷺ ke ilm aur unke aqwal ke maani ka iqhtesar hai. Taakey main ise is shaqs ke samne padhu'n jo isko aqhaz karne ka iraada rakhta hai aur iske sath sath is baat ko bhi mad e nazar rakhna hoga ke Imam Shafai ﷺ ne apni ya kisi aur ki taqleed se mana kiya hai. Taake wo shaqs apne deen ki khatir is mein ghaur kare aur poore bharose ke sath ise aqhaz kare.⁶⁵

In alfaz par ghaur kejiye jinko Imam Muzni ﷺ ne naqal kiya hai aur Imam Muzni ﷺ Imam Shafai ﷺ ke mazhab ki sabse ziyada ma'arefat rakhte the. Aur Imam Shafai ﷺ ki is tasreeh ka sabse ziyada ilm rakhte the. Inho'n ne apni ya kisi doosre ki taqleed se mana farmaya hai.

Imam Ahmad bin Hambal ﷺ se bhi mana e taqleed mein bahot se aqwaal manqool hain. Chunache Abu Dawood ﷺ kehte hain: Maine Imam Ahmad ﷺ se arz ki: Auzaiﷺ, Malik ﷺ se muttabe sunnat hain.

Imam Ahmad ﷺ ne farmaya: Apne deen mein inme se kisi ki taqleed naa kar. Jo cheez Rasool Allah ﷺ aur Sahaba Ikram رضوان الله عليهم أجمعين se sabit hai bas isi ko iqhteyar karle.

Abu Dawood ﷺ kehte hain: Maine Imam Ahmad ﷺ ko ye farmate hue suna hai: Itteba ye hai ke musalman Rasool Allah ﷺ ki sunnat ki pairwee kare, Sahaba Ikram رضوان الله عليهم أجمعين ke taa'amul ki pairwee kare aur phir tabaeen ki pariwee kare.

Mulaheza farmaiye, Imam Mausoof ne kis tarha Taqleed aur itteba mein tafreeq ki hai. Abu Dawood ﷺ kehte hain: Mujhe Imam Ahmad ﷺ ne farmaya: Meri taqleed naa kar, Naa Maalikﷺ, Shafaiﷺ, Auzaai ﷺ aur Soori ﷺ ki taqleed kar. Balkey deen ko isi aqhaz se aqhaz kar jaha'n se unho'n aqhaz kiya hai.

Imam Ahmad ﷺ ne farmaya: ye cheez kisi shqas mein samajh ki kami par dalaalat karti hai ke wo apne deen mein rijaal ki taqleed karta hai.⁶⁶

Allama Ibnul Qaiyyim likhte hain: Isi wajah se Imam Ahmad ﷺ ne fiqha mein koi kitab taleef nahi ki, balke unke shagirdo'n ne unke aqwaal, afa'aal aur jawabaat waghaira se unke mazhab ki tadween ki hai.

Allama Ibne Jauzi ﷺ Talbees e Iblees mein raqam taraaz hain: Aapko malum hona chhahiye ke muqallid ko is cheez par etemaad nahi hota. Jisme wo taqleed karta hai. Taqleed mein manfea'at aqal ka abtaal⁶⁷ hai. Is mauzu par inho'n ne bahot taweel bahes ki hai.

⁶⁵ *Elaam al Muwaqqeen: V2 P181*

⁶⁶ *Ye tamam aqwaal Ibnul Qaiyyim ﷺ ne Elaam al Muwaqqeen V2 P182 par naqal kiye hain*

⁶⁷ *T: Bahaddur Log, Bade Insan*

Hurmat e Taqleed e Aimmah Ahle Bait Ki Tasrihaat:

Biljumla Taqleed ke bare mein Aimmah Arba ki mumaneat aur apni aara aur deegar ulama ki aara par Quran o Sunnat ki nusoos ko muqaddam rakhne mein unka mauquf is qadar wazeh hai ke saheb e ilm par khuwah unka peer ho ya koi aur maqhfai nahi reh sakta. Rahi Taqleed ke bare mein deegar aimmah mutabauween ki nusoos to Aimmah Ahle Bait ﷺ bhi Taqleed se mana karte hain. Mumaneat e Taqleed ki nusoos inki ma'aroor kitabo'n mein maujood hain. Unke mazahib ki ma'arefat rakhne waalo'n ne unse naqal kiya hai jo koi in nusoos ko dekhna chhata hai. Isey in aimmah ki talifaat ka mutalea karna chhahiye.

Imam Muhammad bin Ibrahim Wazeer ﷺ ne apni tasnifaat mein in nusoos ko jama kar diya hai, jo kaafi o shaafi hain. Khususan inho'n ne apni ma'aroor kitab Al Qawaaed mein Aimmah Ahle Bait aur deegar tamam ulama e islam ka ijma naqal kiya hai ke murda shaqsiyaat ki taqleed haram hai.

Is kitab mein unho'n ne bahot taweel aur umda bahes ki hai. Aapke liye Imam Hadi Yahya bin Hussain ki tasrihaat kaafi hain. Kyoun ke Imam Hadi wo hasti hain ke dayaar e Yemen ke tamam musalman unki apne a'asar yaani teesri sadi hijri se lekar aaj tak unke mazhab ki taqleed karte hain. Unke muttebeen aur unke mazhab kai lm rakhne waalo'n ke haa'n ye cheez shohrat rakhti hai, inho'n ne is sarahat se taqleed ki mumaneat ki hai ke isme kisi shak o shubha ki gunjaesh nahi.

Inka ye qaul tamam dayar e Yemen mein mashoor hai. Jise deegar log to kya khud Imam Haadi ke muqledeen bhi jaante hain. Magar wo Imam Haadi ki Taqleed karte hain, khuwah Imam Haadi chhate ho'n yaa naa chhate ho'n.

Inke muqledeen kehte hain ke agarche Taqleed jaez nahi, magar unho'n ne mutaqhereen ke qaul par amal karte hue inki Taqleed ki hai ke Imam Haadi ki taqleed jaez hai. Halaa'nke Imam Haadi ne khud Taqleed se mana kiya hai. Agar aap mein insaf hai to ye cheez aapko bahot ajeeb o ghareeb nazar aaegi. Isse aapko ye haqeeqat bhi malum ho jaaegi ke imam Haadi ke baaz muttabeen ne usool o furoo ki kitabo'n mein Taqleed ke jawaz ki jo tasreeh ki hai wo inke Imam ke mazhab ke mutabiq nahi hai. Inme bhi Taqleed isi tarha aai hai, jaise doosre mazaahib mein.

Mazaahib e Mustaqhrah Ne Quran o Sunnat Ko Mansooqh Kar Diya?

Guzishta zamane mein Imam Haadi aur Imam Zainul Abedeen ke muttabeen insan ke haamil the. Khususan ijtehad ka darwaza khula rakhne Taqleed ko jaez qarar dene aur is jawaz ko kabhi mutaiyyan imam ki Taqleed ke daaera mein mehsoor naa karne ke bare mein unho'n ne daman e insan ko hath se nahi chhoda. Jaisa ke unki talifat se ye haqeeqat wazeh hai. Iske bar-aks deegar muqalledeen apne aap par kisi imam e moaiyyan ki Taqleed wajib qarar dete hain. Inhe'n is baat par sukoon o itmenan hai ke Ijtehad ka darwaza band ho chukka hai aur bando'n par Allah Ta'ala ka fazal o karam munqate ho chuka hai.

Wo apni jahalat mein shareek awam ko ma'arif e ilmiyya se nawaazte rehte hain, inho'n ne awam ki Khatir masael e Taqleed ki ma'arefat mein kitabe'n mudawwan kee'n aur inhe'n ye zahen nasheen karaaya ke aimmah ikran ka zamana guzar jaane aur isteqrar e mazaheb ke baad ijtehad ka darwaza band ho chukka hai. Aur inki bida'at mein ek aur bida'at ka azaafa kar diya. Aur inki shnaa-a'at⁶⁸ ko dugna kar diya aur inke bare mein jahalat ka faisla karke inko jahil qarar de diya. Jo koi aisi baat kehne ki jura-at karta hai, Allah Ta'ala ke bare mein is qism ka hukam laga sakta hai.

Jisse Allah Ta'ala ke apne bando'n par taleem o irshad ke zariye fazal o karam karne se ajiz hona laazim aata hai. Wo ye jura-at bhi kar sakta hai ke bando'n mein ghalat faisle kare aur apne kalam mein be-tukey pan ka izhaar kare. Ta'ajjub hai unho'n ne jahalat aur bida'at e taqleed par jokey tamak bida'ato'n ki jad aur har qism ki qabaahat o shnaa-a'at ka munabba hai kaise qinaa-at karli hai. Yaha'n tak ke in muqalledeen ne ummat e

⁶⁸ T: Badee, Buraai, Gandagi

muhammadiya par Kitab o Sunnat ke zariye ma'arefat e shariya tki tamam raahe'n masdood kardi hain. Ye daawa kiya ke ma'arefat deen ki koi sabeel nahi. Goya fahem e bashari badal gaya hai. Aqal e insani ki tamam salahiyate'n khatam ho gai hain. Ye is baat ki khuwahish hai ke tamam ummat mein bida'at e taqleed aam ho jaae aur unke tabqa mein koi shaqs inki sateh se buland hokar naa so'nche. Goya Kitab o Sunnat se maa-khuz shariyat jo hamare saamne maujood hai, mansooq ho chuki hai aur iski nasiqh o bida'at hain jo deen e haq mein inki Taqleed ne ejad ki hain. Logo'n ko Quran o Sunnat ki kisi aisi baat par amal nahi karna chhahiye mazahib mustaqrah mein jiska saboot naa ho.

Baat ye nahi ke mazhab ki aara agar Kitab o Sunnat ke muwafiq hain, tab is par amal hoga, balke haqeeqat ye hai ke Kitab o Sunnat ki nusoos agar in mazaahib ki muwafeqat karti hain to tab in par amal hota hai. Agar Quran o Sunnat ki nusoos mazhab ki muqhalefat karti hain to in nusoos se tamasuk karna aur un par amal karna jaaez nahi.⁶⁹ Ye unke aqwaal k haasil hai, magar jab inho'n ne dekha ke is tasreeh par khuwaas to kya awaam ka zahen bhi inke maslak e Taqleed ko qabool karne par taiyyar nahi, jise sunkar inke dil kaa'n'p uth-te hain to inho'n ne is kufriya ibaarat aur maqaala e jaahiliyat ko aise alfaaz ke pardo'n mein chupaa diya, jinse inka maqsad faut nahi hota. Wo awaam mein kuch is tarha baat karte hain 'Ijtehad ka darwaza band hogaya' is jhoot aur iftera ka maani ye hai ke abh ismillat e islamiya mein koi aisa shaqs baaqi nahi reh gaya jo Kitab o Sunnat ka faham rakhta ho. Jab Kitab o Sunnat ka faham rakhne waala baaqi nahi to Kitab o Sunnat ko samajhne ki koi sabeel nahi.

Jab Kitab o Sunnat ke faham ki koi raah nahi tab inme kitne hi ahkam aise hain jinki taraf iltefat aur in par amal karna mumkin nahi, khuwah wo mazhab ke muwafiq ho'n yaa muqhalif. Kyounke koi shaqs aisa maujood nahi hai jo Kitab o Sunnat ki nusoos ke ma'ani ki ma'arefat rakhta ho. Ye Allah Ta'ala par jhoot aur bohtan hai. Goya wo ye daawa karte hain ke Allah Ta'ala aisi maqhoolq paida karne ki qudrat nahi rakhta. Jo iski shariyat ko samajh kar iske mutabiq iski ibadat kare. Hatta ke Allah Ta'ala ne Kitab o Sunnat ke zariye apne bando'n ko jo shariyat a'ataa ki hai wo shariyat mutlaqa aur daaemi nahi, balkey wo shariyat muqaiyyada aur ek khaas waqt e muqarrar tak ke liye hai. Ye muddat moaiyyana mazahib mustaqhra ke zahoor aur ibteda par khatam ho jaati hai. In mazahid ke zahoor ke baad koi Kitab o Sunnat nahi, balkey is ummat ke liye ek nai shariyat wajood mein aagai hai. Jo apni raae aur zan ke mutabiq Quran o Sunnat ke sabeqa ahkam ko mansooqh kar sakti hai. Agarche muqalledgeen zuban e qaal se iska inkan aur iski tardeed karte hain. Magar zuban e haal se yehi cheez laazim aati hai.

Warna unke is dawa ka aur kya maani ho sakta hai ke ijtehad ka darwaza band aur taqleed ke siwa koi chaara nahi. Jab wo ye dawa karte hain to isse wohi nateeja nikalta hai jiska hamne zikar kiya hai. Yaha'n ham inko ye ayat bhi padh kar sunaate hain

Inho'n Ne Allah Ko Chhodkar Apne Ulama Aur
Darwesho'n Ko (apna) Rab Banaa Liya.⁷⁰

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

Wo agar iska inkar bhi karte hain aur kehte hain ke ijtehad ka darwaza khula hai aur taqleed zaroori nahi. Inse poocha jaae ke phir tum Kitab o Sunnat par amal karne waalo'n aur apne deen ko bilaa waasta Quran o Sunnat

⁶⁹ Abul Hasan Karqhi to mubalgha karte hue yaha'n tak kehte hain: Har wo ayat e qurani jo hamare ashaab ke mazhab (yaani mazhab e hanafi) ke muqhalif hai wo yaa to mansooqh samjhi jaaegi yaa ise tarjeeh par mahmool kiya jaaega aur agar apne mazhab ke muwafiq banaane ke liye iski taweel karli jaae to behtar hai. (Usool e Karqhi Ma'a Usool al Bazdoi: P373

Har wo hadees jo hamare ashaab ke mazhab ke khilaf hai wo nasqh par mahmool hogi yaa samjha jaaega ke isi jaisi koi hadees iski ma'araz hai. P373 Inna Lillahi Wa Inna Ilaihi Rajeeon

⁷⁰ Surah Tauba: 31

se aq haz karne waale par tarha tarha ke ilzam kyou'n lagaate ho. Tumne inki izzat par hamle karne aur unko takaleef paho'nchane ko kaise jaaez samajh liya hai.

Inhe'n khud ilm hai aur iske sath sath wo log bhi jaante hain, jo unke mazhab ki ma'arefat rakhte hain ke ye poori shadd o madd ke sath ijtehad ka darwaza band kiye hue hain aur inho'n ne Kitab o Sunnat tak paho'nchne ki tamam raahe'n masdood kar rakhi hain. In par bilaa taraddud hi baat laazim aati hai. Jiska hamne zikar kiya hai. Lehaza aap khud hi insan kar leeejiye ke bida'at e taqleed ke sabab se deen ko kin kin masaaeb se do-chaar hona pada aur kin kin shaiyaani buraiyo'n ka saamna karna padaa.

Mafaasid e taqleed ki wajah se agar ijtehad ke masdood hone ki burai na Jahannam leti tab bhi Taqleed ki burai inte ha ko paho'nchi hui hai. Kyou'nke Taqleed aisi museebat hai jisne sirey se shariyat ki bisaat hi lapet kar rakh di hai. Taqleed se Allah Ta'ala aur iske Rasool ﷺ ke kalam ka mansooqh hona yaa doosro'n ki aara ka muqaddam hona aur inke hukam ki bajaee doosro'n ke hukam ko ta'aleem karna lazim aata hai.

Isey islam ki maut ki kahbar dene waale uth! Iski maut ka elan karde, kyou'nke nekiya'n zeal ho gae'e'n aur buraiya'n zahir ho gae'e'n.

Taqleed Mein Zaidiyya Aur Hadwiyya Ka Ta'assub:

Guzishta sutoor mein hamne jo zikar kiya hai ke dayar e Yemen mein Zaidiyya aur Hadwiyya mein Ijtehad ka darwaza khula rakhne ke bare mein insaf ke haamil ulama maujood hain. To ye guzre zamano'n ki baat hai. Aaj kal to hamne Zaidiyya aur Hadwiyya ko sabse ziyada muta'assib paaaya hai. Kyou'nke ye log jab kisi ke mutalliq sunte ke usne ijtehad ka daawa kiya hai aur wo apne deen ko bilaa waasta Kitabullah aur Sunnat e Rasool ﷺ se aq haz karta hai to is tarha haath dho kar iske peeche pad jaate hain ke is burey sulook par islam ki ankhe'n roti hain. Is par is qadar ta'an o tashnee, la'anat o malaamat, tafseeq o takfeer ke teer barsaae jaate hain ke is qadar kuffar par bhi nahi barsaate. Isey apne ilaaqe se nikaal dete hain, isey patther maarte haina ur iski hatak e izzat tak se baaz nahi aati.

Yaqeenan aap jaante hain ke agar inko kilafat ki haibat naa rok rakha ho to ye log in ulama ko qatal karne se bhi garez naa kare'n. Jo apne aap ko Kitab o Sunnat se mansoob karte hain aur unke sath wo sulook karte, jo wo kuffar ke sath bhi nahi karte. Hamen iska kafi mushaheda kiya hai. Magar ye maqam iski bast o tafsel ka mutahammil nahi.

Yemen Mein Ta'assub Ka Sabab:

Is tashaddud ka sabab ye hai ke ulama e muqalledeen ki ek jamat jo deen ke auz hamesha duniya ki taalib rehti hai. Aam bazaar logo'n aur lashkariyo'n ko jo deen ki ziyada soojh boojh nahi rakhte ye baawar karaane mein kamiyaab ho gai hain ke un saabit shuda masaael mein jinme wo Taqleed karte hain muqhalefat karne wale dar-haqeeqat Ameer ul Momineen Hazrat Ali Karamullah Wajh se munharif hain.

Wo Hazrat Ali ؑ se boghz rakhte hain inki fazeelat ko tasleem nahi karte aur Aamma e Ahle Bait aur unki aulad se enaad rakhte hain. Jab ek aami ye baat suntan hai aur iske sath sath in ulama e muqalledeen ke zahiri libaas shaan o shaukat in shagirdo'n ke jamghatto'n, unki qazaa aur fatwo'n ki wajah se unke zahen mein ye baat baithi hui hoti hai ke ye ualma ikram badey mahir au rbade faazil hain. To isey koi shak nahi rehta ke ye baad saheeh hai. Aur Quran o Sunnat se baraah e raast deen aq haz karne waala aalim Ahle Bait ka dushman hai. Uske dil mein hamiyat e jahiliyyat ka jazba bedar hota hai ye hamiyat deeni wajah se janam leti hai.

Iske dilme ye wahem, jaise ham sabeqa sutoor mein zikar kar chuke hain, inki bida'at ki tarweej jahaalat ko phailaane aur apne se ziyada jahilo'n par iqtesar ki khatir in muqallid umala ne daala hai. Kyou'nke ye ulama jaante hain ke in awaam ki jahiliyat mein shuja'at is qadar hai. Ke bayan se bhi bahar hai. Hatta ke in awam mein se jab koi mujarrad wahem ki wajah se jiski koi haqeeqat nahi. Hazrat Ali ؑ ki tanqees sunta hai to ise itni ghairat aur is qadar ghussa aata hai ke isko a'ashr e a'asheer bhi Allah Ta'ala aur Rasool Allah ﷺ ki tanqees sunkar nahi aata.

In shaitani hatkando'n ki binaa par ulama e ijtehad bilaad e yemen mein shadeed zahen o ibtela mein muhtela hogae. Ye jurm in ulama e muqalleden ka hai kyou'nke bimaari ki asal jad aur zaher qatil wohi hain. Aur agar awaam a'aqal o shaoor se behra war hu'n to unke mutalliq in shayateen ki tabeel ka khauf nahi rehta. Kyou'nke jo koi apni ibadaat o mamelaat mein Kitab o Sunnat ki nusoos se tark karta hai. Iske mutalliq saheb e aqal ye soch bhi nahi sakta ke in nusoos se Hazrat Ali ؑ ki mawalaat se inheraf laazim aata hai.

Kitab o Sunnat ki nusoos ki wajah se Hazrat Ali ؑ ke khilaf dilme boghz kaise aa sakta hai. Magar awaam mein jab fuqdaan e ilm aur fuqdaan e aqal dono'n ekatthe ho jaaen. Khaas taur par deeni mamelaat mein aur shayateen ki talbees ki maujoodgi mein. To phir Inna Lillahi Wa Inna Ilaihi Rajeeon padh lena chahiye. In awam ko kya hogaya hai ke noor e ilm ke fuqdaan ulama par eteraaz aur tahkam ki wajah se inke dil siyah hogae. Ye kaisa zamaana hai jisme itni buraiya'n hain jinka koi shumar nahi.

Har zamane mein awam ke aqhalq mein ye cheez shamil rahi ke wo ulama ki is qadar ta'azeem karte the jo bayan se bahar se basa auqaat you'n bhi hota tha. Ke Awaam tabarruk ke liye ulama ke hath paou'n choomne se garez nahi karte the. Apne liye in se dua karwate the. Wo tasleem karte the ke ulama deen mein bando'n par Allah Ta'ala ki hujjat mein wo amar o nahi mein inki ataa-at karte the. Bilaa-shubha awam ko in shaitan gumrahiyo'n aur taqabuli aqhalq par in muqalleden ualam ne ubhaara hai. Iske liye wo zarae istemal kiye hain, jiska zikar hamne guzishta safhaat mein kiya hai.⁷¹

Ghaur keejiye, ye afa'al jo bilaad e yemen ke muqalleden se sadir ho rahe hai. Ho rahe hain. Kya in logo'n ke afaal ho sakte hain jinhe'n is haqeeqat ka eteraaf hai ke ijtehad ka darwaz qiyamat tak ke liye khula hai. Aur is shaqs ke liye Taqleed jaez nahi jo rutba e ijtehad ko paho'ncha hua hai. Aur ye ke kisi alimke liye jaez hai ke apne andar ijtehad ki sharaet poori karne ke baad apne ijtehad par amal kare. Khuwah kisi ek hi fan yaa kisi ek hi masla mein kyou'n naa ho. Jaisa ke Aimmah Ikram ؑ ki fiqha ke ashaab tasaneef ne apne usool o furu'u ki kitabo'n mein tehreer kiya hai.

Hargiz nahi, khuda ki qasam ye to in logo'n ke hathkandey hain jo Kitabullah aur Sunnat e Rasool Allah ﷺ se a'adaawat rakhte hain. Kitab o Sunnat ke talebeen aur inme raghbat rakhne walo'n ke khilaf boghz rakhte hain. Ijtehad se rokhte hain aur taqleed ko wajib qarar dete hain aur shariyat aur talebeen e shariyat ke darmiyan haael hote hain aur unko ye baawar karaane ki koshish karte hain ke inke liye shariyat ka fahem o idraak mahaal hai. Jaisa ke tamam mazahib ke muqalleden ka wateera hai. Balkey ye hazraat ghuloo aur ta'assub mein unse bhi badh gae hain.

Iske sath sath aimmah ikram ne apni usool o furo'o ki kitabo'n mein uloom e ijtehad ki ta'adad ki tasreeh ki hai. Ye uloom 5 hain aur har fan ke mujtahid ke liye inka muqhtasar hisaa bhi kaafi hai. Ye muqalleden jaante hain ke Kitab o Sunnat ka ilm rakhne waale inke aksar ham a'asar ulama in uloom e khamisa ki qadar e zaroorat se kai gunaa ziyaada ma'arefat rakhte hain. Iske alaawa deegar uloom mein bhi maharat rakhte hain aur ye awaam agarche khud jahil hain aur ma'arif ko nahi jaante, magar ye ulama ki qadar o qeemat ke mutalliq ahle ilm se pooch sakte hain aur is baat mein ahle ilm se istefaada kar sakte hain.

⁷¹ 12 sadee hijri mein jab Allama Muhammad bin Ismail al Ameer Samnaani ؑ ne taqleed ka rad kiya to Yemen ke ulama e muqalleden hath dho kar inke peeche pad gae. Inhe'n bhi apne hi ham watano'n ke hatho'n ibtela ka saamna karna pada. Inke qatal ke mansube taiyyar kiye gae, inhe qaid o band ke masaaeb se guzarna pada. Inhe'n jamea sana'a mein juma ke khutbe se alag kar diya gaya. Logo'n ne in par nasbiyyat aur ahle bait se a'adawat rakhne ka ghinauna ilzam lagaya, inka qasoor sirf ye tha ke wo tamam ijtehadaat kubut e hadees se istedlal karte the. Taqleed ko chhod kar Quran o Sunnat ki raah par gamzan the. Namaz mein hath bandhte the, rafal yadain karte the. Halaa'nke tamam ahle Yemen

Imam Zainul Abedeen ؑ ke pairukaar the. Aur Imam Zaid hath bhi baandhte the aur rafal yadain bhi karte the. Tamam aimmah e zaidiyya, tamam ummahat e kutub e hadees padhte chale aae hain. Ye muqallid ulama awaam ko ye baawar karadete hain ke unke fiqahi mazab ki muqhalefat deen ki muqhalefat hai. Is liye jab koi saheb e ijtahad unke mazhab se sar idhar udhar hota hai to usey deen se kharij qarar de dete hain. Baqi bin Muqhlad ؑ, Ibne Hazam ؑ, Ibne Taimiyya ؑ, Ibnul Qaiyyim ؑ, Shaukani ؑ aur ijtehad ke deegar ilm bardaro'n ko bhi apne apne a'asr mein isi qism ke logo'n ke hatho'n takleef uthaana padee.

Taqleed Aur Raae Ki Mazammat Mein Sahaba Ikram رضوان الله عليهم أجمعين Aur Tabaeen ﷺ Ke Aqwaal

Isse aapko malum ho gaya hoga ke in awam ko is cheez par mahez ta'assub ne amaada kiya hai. Jo wo in ulama ke bare mein rakhte hain, jinki wo Taqleed karte hain. Unki ta'azeem mein had se badh jaate hain aur unki aara ki had se ziyaad ataa-at karet hain. Itni ataa-at wo Sahaba Ikram رضوان الله عليهم أجمعين (riz), balkey Kitabullah aur Rasool Allah ﷺ ki sunnat se bhi nahi karte.

Imam Baheqhi ﷺ aur Allama Ibne Abdul Bar ﷺ, Hazrat Huziafa bin Yaman ﷺ ke hawale se riwayat karte hain. Unse Quran e Majeed ki ayat

Inho'n Ne Allah Ko Chhodkar Apne Ulama Aur
Darwesho'n Ko (apna) Rab Banaa Liya.⁷²

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ

Ke mutalliq sawal kiya gaya. Ke kya wo apne alimo'n aur darwesho'n ki ibaadat karte the. Hazrat Huzaifa ﷺ ne iske jawab mein faramya: Nahi, wo inko poojte to nahi the, magar wo jis haram cheez ko inke liye hala qaar de dete wo isko halaal samajh lete the aur jis halal cheez ko un par haram tehra dete the ye usko haram samajh lete the aur is tarha wo Rab ban gae the.

Baheqhi ﷺ kehte hain ke ye hadees Ibne Hatim ki sanad se marfua'an bhi riwayat ki gai hai. Allama ibne Abdul Bar ﷺ ne isi qism ki tafseer mutsal sanad se baaz Sahaba Ikram رضوان الله عليهم أجمعين se riwayat ki hai ke 'Agar wo darwesh logo'n ko apni ibaadat ka hukam dete to wo hargiz naa maante. Magar unho'n ne Allah Ta'ala ki halal cheezo'n ko haram qaar dediya aur logo'n ne isey haram samajh liya aur unho'n ne haram cheezo'n ko halal banaa diya aur logo'n ne ise halal maan liya. Yehi to Raboobiyaat hai.' Allah Ta'ala ka irshad hai:

Aur Isi Tarha Aap Se Pehle Hamen Jis Basti Mein Bhi
Koi Daraane Waala Bheja, To Inke Khushaal Logo'n Ne
Yehi Kaha: Bilaa Shubha Hamne Apne Baap Daadao'n
Ko Ek Tareeqe Par Paaya Aur Ham To Inhee Ke Naqshe
Qadam Ki Pariwee Karne Waale Hain. Nabi Ne Kaha:
Agarche Main Tumhare Paas Issey Ziaada Raasti Ka
Tareeqa Laaya Hu'n, Jis Par Tumne Apne Baap
Daado'n Ko Paaya.⁷³

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ
قَالَ أَوْلَوْا جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ

Magar unho'n ne apne abaa o ajdaad ki taqleed ko tarjeeh di aur kehne lage

Wo Kehne Lagey: Yaqeenan Tumhe'n Jiske Sath Bheja
Gaya Hai Ham To Iska Inkar Karte Hain.⁷⁴

إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ

Allah Ta'ala irshad farmata hai:

Jab Wo Log Jinki Pairwee Ki Gai Thi, In Logo'n Se
Bezard Ho Jaa'e'ge, Jinho'n Ne Pariwee Ki Thi Aur Wo
Azaab Dekhe'ge Aur Inke Tamam Talluqaat Kat
Jaa'e'ge. Aur Jin Logo'n Ne Pariwee Ki Thi, Wo
Kahe'ge: Kaash Ke Hamare Liye ek Baar (duniya
mein) Wapasi Ho To Ham Bhi In Logo'n Se Isi Tarha

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ
بِهِمُ الْأَسْبَابُ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ

⁷² Surah Tauba: 31

⁷³ Surah Zuhruf: 23-24

⁷⁴ Surah Zuhruf: 24

Bezar Ho Jaa'e'n Jis Tarha Wo Hamse Bezar Ho Gae Hain. Isi Tarha Tllah Inke Amaal Ko Nakaam Khuwahish Banaakar Inke Saamne Dikhaaega Aur Wo Aag Ke Azaab Se Nikalne Waale Nahi Ho'nge.⁷⁵

كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ
وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

Quran e Majeed mein ek aur jagah aata hai:

Ye Kya Moortiya'n Hain, Jinke Liye Tum Mujawar (baney Baithe) Ho? Wo Kehne Lage Hamen Apne Baap Daada Ko Inhi Ki Ibaadat Karte Hue Paaya.⁷⁶

مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ

Aye Hamare Rab! Beshak Hamne Apne Sardaro'n Aur Apne Bado'n Ki Ataa-at Ki, To Inho'n Ne Hame'n Gumrah Kar Diya.⁷⁷

إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَا

Ye tamam ayate'n aur isi mafhoom ki deegar ayate'n muqalleden ki be-aqali aur unki haalat e zaar ki taraf ishaara karti hain. In ayaat ka shaan e nuzool agarche kuffar aur mushrikeen ke bare mein hai, taaham ittehad e ellat ki binaa par muqalleden par iska itlaaq bhi saheeh hai. Usool mein ye cheez sabit hai ke etebaar e umoom lafz ka hota hai. Khusoos e sabab kaa nahi aur a'adm e wajood ke etebaar se hukm illat ke sath rehta hai.

Ahle ilm ne abtaal e Taqleed ke bare mein inhi ayaat e kareema se istedlal kiya hai. Kuffar ke bare mein unke shan e nuzool ne unko talqeed par unke itlaaq se roka nahi. Chunache mutsal sanad se Allama ibne al Bar ر.ه, Hazrat Ma'az bin Jabal ر.ه se riwayat karte hain unho'n ne farmaya: 'Tumhare peeche peeche azmaisho'n ki bharmaar hai, jinme maal bahot ziyada hoga, Quran bahot kasrat se padha jaaega, hatta ke momin aur munafiq, aurat aur bacche, siyah o surq sab Quran padhe'nge aur qareeb hai ke tumme se koi kahega ke maine to Quran bahot padha hai. Magar mera khayal hai, log is waqt tak meri pariwee nahi kare'nge. Jab tak ke main unke liye Quran ke alaawa koi aur cheez ejaad naa karu'n. Aise shaqs ki bida'at se bachte rehna, kyou'nke har bida'at gumrahi hai.'

Allama Ibne Abdul Bar ر.ه riwayat karte hain ke Hazrat Abdullah bin Abbas ر.ه ne farmaya: Alim ki laghzisho'n ki itteba par halaakat hai. Inse poocha gaya: Ye kyou'nkar? Unho'n ne farmaya: Alim apni raae ka izhar karta hai, phir wo kisi aise shaqs ko paata hai jo isse ziyada sunnat ka ilm rakhta hai. Magar ye iska qaul chhod kar apni raae ki itteba karta hai.

Allama Ibne Abdul Bar ر.ه riwayat karte hain ke Hazrat Ali ر.ه ne farmaya: Aye Kameel! Dil bartano'n ki maanind hote hain, inme se sabse accha wo hai, jo bhalai ko sabse ziyada mehfooz karta hai. Logo'n ki 3 qisme'n hoti hain, Alim e Rabbani. Talib e ilm jo najat ke ilye ilm haasil karta hai aur bewaqoof aur nakaara log, jo har awaaz ki pairwee karte hain. Jo ilm se rausni haasil nahi karte aur jo kisi qabil e etemaad daleel ka sahara nahi lete.

Allama Ibne Abdul Bar ر.ه Hazrat Ali ر.ه se riwayat karte hain ke unho'n ne farmaya: Rijaal ki aara ko sunnat banaane se bacho, kyou'nke insan ka haal to ye hai ke wo ahle Jannat kea mal karte karte ahle Jahannam kea mal karne lag jaata hai. Is liye jab wo marta hai to iska shumar ahle Jahannam mein hota hai.

⁷⁵ Surah Baqarah: 166-167

⁷⁷ Surah Ahzab: 67

⁷⁶ Surah Ambiya: 52-53

Allama Ibne Abdul Bar ؓ riwayat karte hain ke Hazrat Abdullah bin Masood ؓ ne farmaya: Tumme se koi shaqs apne deen ke bare mein kisi ki taqleed naa kare, ke agar wo eman laaya hai to ye bhi eman le aae aur agar isne kufr kiya to ye bhi kufr ka irtekar kare. Kyounke shar mein koi namuna nahi.

Allama Ibne Abdul Bar ؓ Hazrat Auf bin Malik ؓ ke hawale se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Meri ummat 70 se ziyada kuch firqon mein bat jaaegi, inme se fitna ke etebaar se bad-tareen wo hain jo deen mein apni raae se qiyaas araai karte hain aur is cheez ko haram qarar dete hain, jisko Allah Ta'ala ne halal tehraaya hai aurisey halal bana dete hain jise Allah Ta'ala ne haram qarar diya hai.

Is hadees ko Imam Baheqhi ؓ ne bhi riwayat kiya hai. Allama Ibnul Qaiyyim ؓ is hadees ko bayan karne ke baad likhte hain ke Jareer bin Usman ke siwa iski isnaad ke tamam raawi siqa hain. Jareer bin Usman agarche Hazrat Ali ؓ se muqhrif tha, magar iske bawajood Imam Bukhari ؓ ne apni saheeh mein isse istenaad kiya hai. Aur ye bhi riwayat ki gai hai ke isne apni taraf mansoob is inheraf se bara-at ka izhar kiya hai.

Allama Ibne Abdul Bar ؓ Hazrat Abu Huraira ؓ se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Meri ummat kuch arsa tak Quran par amal karegi. Kuch arsa tak sunnat par aml karegi. Phir wo apni raae par amal karegi aur jab wo apni raae par amal karna shuru kardegi to wo gumrah ho jaaegi. Isi hadees ko Ibne Abdul Bar ؓ ne ek aur sanad se bhi riwayat kiya hai. Magar is sanad mein Jabaarah bin Muflis hai. Jispar aimma e hadees ne kalaam kiya hai.

Allama Ibne Abdul Bar ؓ riwayat karte hain ke Hazrat Umar Farooq ؓ ne bar-sar e mimbar farmaya: Aye logo! Sirf Rasool Allah ﷺ ki raae yaqeeni taur par sawaab par mabni hoti thi. Kyounke Allah Ta'ala Aap ﷺ ki rehnumai farmata tha. Hamari raae to mahez zan aur takalluf hai.

Imam Baheqhi ؓ Al Mudqhal mein aur unke alaawa Allama Ibne Abdul Bar ؓ apni sanad se riwayat karte hain ke Hazrat Umar Farooq ؓ ne farmaya: Ahle Raae sunan ke dushman hain aur ahadees ko jama naa kar sakey aur ahadees inse riwayat naa ho sakeen, is liye raae se bachte raho.

Allama Ibne Abdul Bar ؓ apni sanad se riwayat karte hain ke Hazrat Umar Farooq ؓ ne farmaya: Apne deen mein raae se bacho.

Allama Ibne Abdul Bar ؓ Hazrat Umar Farooq ؓ se riwayat karte hain: Ashaab e Raae sunan ke dushman hain wo ahadees ko jama naa rakh sake aur ahadees unse jama naa ho sakeen, unse koi masla poocha jaata hai to ham nahi jaante kehne se sharmate hain is liye unho'n ne apni raae se sunan ki muqhalefat ki. Tum unse bachte raho.

Allama Ibne Abdul Bar ؓ riwayat karte hain ke Hazrat Abdullah bin Masood ؓ ne farmaya: Har aane waala saal guzshta saal se bad-tar hota hai, main ye nahi kehta ke koi saal kisi se abtar yaa koi saal kisi se ziyada shadaabi waala hota hai. Yaa ek ameer doosre ameer se behtar hai. Magar hota ye hai ke tumhare acche log aur tumhare ulama chale jaate hain aur unki jagah aise log le lete hain jo tamam masaael ka hal apni raae se talash karte hain. Jiski wajah se wo islam ko mandaham karte hain aur is tarha islam ko nuqsan pahonchta hai.

Isko Imam Baheqhi ؓ ne apni sanad se riwayat kiya hai, jiske tamam raawi siqa hain. Allama Ibne Abdul Bar ؓ riwayat karte hain ke Hazrat Abdullah bin Abbas ؓ ne farmaya: Neki ka meyaar to sirf Kitabullah aur Sunnat e Rasool Allah ﷺ hai. Iske baad jo raae se kaamleta hai, main nahi jaanta ke iska shumar neki mein hai yaa badee mein.

Allama Ibne Abdul Bar ؓ Hazrat Abdullah bin Abbas ؓ hi se naqal karte hain ke unho'n ne farmaya: Rasool Allah ﷺ ne tamatto farmaya:

Urwah ؓ ne farmaya: Hazrat Abu Bakar ؓ aur Hazrat Umar ؓ ne muta'a se mana farmaya hai.

Hazrat Abdullah bin Abbas ؓ ne farmaya: Mera khayal hai ke ye sab log halaak honge. Ham kehte hain ke Rasool Allah ﷺ ne farmaya aur tu kehta hai ke Abu Bakar ؓ ne kaha aur Umar ؓ ne kaha.

Allama Ibne Abdul Bar ؓ riwayat karte hain ke HAZrat Abu Darda ؓ farmate hain: Kaun hai jo mere pass Hazrat Moawiya ؓ ki taraf se uzar pesh kar sake, main ise Rasool Allah ﷺ ki hadees bayan karta hu'n aur (wo) mere saamne apni raae bayan karta hai.

Isi qism ki ek aur riwayat Hazrat Obaada bin Saamit ؓ se bhi marwi hai. Allama Ibne Abdul Bar ؓ riwayat karte hain ke Hazrat Umar Farooq ؓ ne farmaya: Sunnat wo hai, jise Rasool Allah ﷺ ne Masnoon kiya ho. Raae ki ghalti ko ummat ke liye sunnat naa banaado.

Allama Ibne Abdul Bar ؓ riwayat karte hain ke Hazrat Urwah bin Zubair ؓ ne farmaya: Bani Israel ka maamla durust raha, hatta ke doosri qaumo'n se hasil ki hui laudiyo'n ki aulad ne apni raae se kaaml ena shuru kar diya aur in logo'n ne Bani Israel ko gumrah kar diya.

Allama Ibne Abdul Bar ؓ riwayat karte hain ke Hazrat Shae'ebi ؓ ne farmaya: Qiyaas se bacho, us zaat ki qasam jiske qabza e qudrat mein meri jaan hai. Agar tum deen mein qiyaas se kaam loge to haram ko halal aur halaal ko haram tehraaoge. Tum logo'n ko gar wo cheez paho'nche jise Sahaba Ikram رضوان الله عليهم اجمعين ne mehfooz kiya hai (yaani Sunnat e Rasool ﷺ) to tumbhi isey mehfooz karlo.

Allama Ibne Abdul Bar ؓ ne raae ki mazammat aur isse inafarat o baraa-at ke bare mein Hazrat Masrooqh ؓ, Hazrat Hasan Basri ؓ, Hazrat Muhammad bin Sireen ؓ, Qazi Shareeh ؓ, Ibne Shihab Zohri ؓ, Abdullah bin Mubarak ؓ aur Sufiyan ؓ ke aqwaal bhi naqal kiye hain. Jo mundarja baala aqwaal se milte julte hain.

Imam Tabari ؓ apni kitab Tehzeeb ul Asaar mein apni sanad ke hawale se riwayat karte hain ke Imam Malik ؓ ne farmaya: Rasool Allah ﷺ us duniya se tashreef le gae to is waqt tak deen mukammal ho chukka hai. Abh munasib ye hai ke Aap ﷺ ki ahadees aur asaar ko talash kiya jae. Agar raae ki pairwee ki jaaegi to koi aur shaqs aaega, jiski raae teri raai se ziyada qawee hogi to is raae ki pairwee karega. Phir koi aur aaega jiski raae is raae se ziyada qawi hogi. Phir tujhe is raae ki itteba karni padegi aur mera khayal hai ye silsila kabhi khatam nahi hoga.

Allama Ibne Abdul Bar ؓ riwayat karte hain ke Malik bin Dinar ؓ ne Qatada ؓ se farmaya: Kya tujhe malum hai ke tujhe kaun se alim se baaz rehna chhahiye to Allah aur uske bando'n ke darmiyan haael ho jaata hai aur kehta hai ke ye durust nahi hai aur ye durust hai.

Allama Ibne Abdul Bar ؓ karte hain ke Imam Auzai ؓ ne farmaya: Asaar e salaf ki itteba karta reh, khuwah log tujhe se door ho jaaen. Rijaal ki aara se bachta reh khuwah wo kitne hi khoobsurat tareeqe se tere saamne baat pesh karen.

Allama Ibne Abdul Bar ؓ riwayat karte hain ke Imam Malik ؓ ne farmaya: Jis baat ke tujhe ilm hai wo baat kahe aur isi ki taraf rehnumaai kar aur jis cheez ka tujhe ilm nahi iske bare mein khamosh reh aur logo'n ki buree baato'n ki taqleed karne se bach.

Qa'abani riwayat karte hain ke wo Imam Malik ؓ ki khidmat mein hazir hue to Imam Malik ؓ ro rahe the. Qa'abani ne arz ki: Aap ro kyon rahe hain?

Imam Malik ؓ ne farmaya: Aye Qa'abani ke bete! Maine jo baghair soche samjhe aara ka izhar kiya hai is baare mein Allah Ta'ala se darta hu'n kaash mujhe har is raae ke badle jiska maine is deen ke bare mein izhar kiya hai ek koda padta, magar maine is raae ka izhar naa kiya hota. Un masaael ke bare mein mere liye salaf ke aqwaal hi mein kaafi wusa'at thi.

Saqhoon ؓ se marwi hai ke unho'n ne farmaya: Main anhi jaanta ke ye raae kya hai, jiski binaa par khoon bahaae jaate hain, sharamgaahen halal ki jaati hain aur huqooq jataae jaate hain.

Ayyub Saqhtiyani ؓ se marwi hai ke inse kaha gaya hai: Kya baat hai ke aap raae mein ghaur o fikr nahi karte?

Ayyub ؑ ne farmaya: Gadhe se poocha gaya, ke kya baat hai ke jugaali nahi karta? Gadhey ne jawab diya: main baatil ko chabaan aur iski jugaali karne ko pasand nahi karta.

She'ebi ؑ se marwi hai ke unho'n ne farmaya: Masjid ke ye log mujhe saqht naa-pasand hain, hatta ke mujhe apne ghar ke kodey kar-kat se bhi ziyada naa pasand hain. Jab She'ebi ؑ se poocha gaya ke wo kaun log hain to unho'n ne jawab diya: Ye Ashaab ur Raae hain. Aur is waqt Masjid mein Hakam ؑ aur Hammad ؑ aur unke ashaab maujood the.

Ibne Wahab ؑ zikar karte hain ke inho'n ne Imam Malik ؑ ko ye farmate suna hai: Ulama ka ye tareeqa nahi hai, naa salaf kay a tareeqa hai aur naa in muqtada ahle ilm ka ye tarreqa, jinko maine paaya hai. Ke wo kisi cheez ke bare mein is tarha raae-zani kare'n ke ye halaal hai aur ye haram hai, naa wo aisa kehne ki juraa-at karte the. Albatta wo you'n kaha karte the, hame ye pasand nahi. Hamara kahayal hai ye acchi baat hai, ye munaasib hai, hamara khayal hai ye munasib nahi.

Imam Malik ؑ ke baaz ashaab ne isme ye izaafa kiya hai: Wo ye nahi kaha karte the ke ye haram haia ur ye halal hai kya tune Allah Ta'ala ka ye irshad nahi suna

Keh Deejiye: Bhal Dekho to, Allah Ne Tumhare Liye Jo Rizq Nazil Kiya, Phir Tumne Ismein Se Kuch Haram Aur Kuch Halal Tehraliya. Keh Deejiye: Kya Allah Ne Tumhe'n (ye) Hukam Diya Hai, Yaa tum Allah Par Jhoot Baandhte Ho?⁷⁸

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا
وَحَلَالًا قُلْ اللَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ

Halal wo hai jisey Allah Ta'ala aur iske Rasool ﷺ ne halal kiya hai aur haram wo hai jisey Allah Ta'ala aur iske Rasool ﷺ ne haram kiya hai.

Allama Ibne Abdul Bar ؑ riwayat karte hain ke Imam Ahmad bin Hambal ؑ farmate hain: Imam Auzai ؑ ki raae, Imam Maalik ؑ ki raae, aur Imam Abu Hanifa ؑ ki raae. Tamam tar aara hain. Mere nazdeek sab baraabar haina ur hujjat sirf hadees e Rasool ﷺ hai.

Allama Ibne Abdul Bar ؑ Sahal bin Abdullah Tastari ؑ se riwayat karte hain ke inho'n ne farmaya: Jo koi ilm mein nai cheez shamil karta hai to qiyamat ke roz isse poocha jaaega. Agar wo sunnat ke muwafiq hai to theek hai warna halaak hoga.

Imam Shafai ؑ mashoor hadees

خير الحديث كتاب الله ، وخير الهدي هدي محمد صلى الله عليه وسلم وشرا الامور محدثاتها وكل بدعة ضلالة *ki tafseer karte hue farmate hain: Bida'at ki 2 aqsaam hain.*

Awwal: Ek bida'at wo hai jo Kitabullah aur Sunnat e Rasool ﷺ aur Ijma e ummat ke khilaf hai aur ye bida'at gumrahi hai.

Saniyan: Doosri bida'at wo hai jo bhalai mein شمار hoti hai, jo ummat mein se kisi ke khilaf nahi, ye bida'at mazmoom nahi. Hazrat Umar ؓ ne Ramzan mein Namaz e Taraweeh ki jamat ke bare mein farmaya tha: Ye kitni acchi bida'at hai, Imam Baheqhi ؑ Al Mudhqaal mein riwayat karte hain ke Hazrat Abdullah bin Masood ؓ farmaya karte the: Sunnat ki itteba karo, nai nai bida'at ejad naa karo, tumhare liye sunnat e rasool ﷺ kaafi hai.

Imam Baheqhi ؑ riwayat karte hain ke Obada bin Saamit ؓ ne famraya: Maine Rasool Allah ﷺ ko farmate hue suna hai Aap ﷺ ne farmaya: Mere baad kuch log aise ho'nge jo in cheezo'n ko ma'aroor qaarar de'nge jinko tum

⁷⁸ Surah Yunus: 59

munkar kehte ho aur in cheezo'n ko munkar qarar de'nge jinko tum ma'aroor gardaa'nte ho. Yaad rakho jo koi Allah Ta'ala ki nafarmani karta hai. Iski koi ataa-at nahi aur apni raae ko meyaar e amal naa banao.

Imam Baheqhi ؒ riwayat karte hain ke Hazrat Umar ؓ ne farmaya: Apne deen ke bare mein raae se bacho.

Imam Baheqhi ؒ siqa raawiyon ke hawale se riwayat karte hain ke Hazrat Umar Farooq ؓ ne farmaya: Aye logo'n deen ke bare mein apni raae ko mutham⁷⁹ samjho.

Imam Baheqhi ؒ riwayat karte hain ke Hazrat Ali ؓ ne farmaya: Agar deen mein raae ka kuch daqhal hota to mauzo'n ke oopar waali sateh ki nisbat neeché waali sateh par masah karna behtar tha. Lekin maine Rasool Allah ﷺ ko dekha hai ke wo mauzo'n ki oopar waali sateh par masah kiya karte the.

Mundarja baala hadees bahot mashoor hai, jise Imam Baheqhi ؒ ke alaawa deegar mohaddiseen ne bhi riwayat kiya hai, Imam Baheqhi ؒ ne Hazrat Abdullah bin Umar ؓ, Muhammad bin Sireen ؒ, Hasan Basri ؒ, Ibne Auf ؒ, Auzaai ؒ, Sufiyan Soori ؒ, Shafai ؒ, Abdullah bin Mubarak ؒ, Abdul Aziz bin Salma ؒ, Abu Hanifa ؒ, Yahya bin Adam ؒ aur Mujahid ؒ jaise Jaleel ul qadar ulama ke aqwaal naqal kiye hain. Jinse itteba e asaar o ahadees ki talqeen aur itteba e raae se garez mustafaad hote hain.

Abu Dawood ؒ, Ibne Majja ؒ, aur Hakim ؒ Hazrat Abdullah bin A'amr bin Al A's ke hawale se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Ilm ki 3 qisme hain. Inke alaawa wo baaqi tamam aqsaam ghair zaroori hain, Ayat e Kareema mohkama yaani ghair mansooq ayat, sunnat e saabeta aur fareeza e a'adela.⁸⁰

Is hadees ki sanad mein Abdul Rahman bin Ziyad Afriqi aur Abdul Rahman bin Daqe hain, jin par mohaddiseen na kalam kiya hai. Allama Ibne Abdul Bar ؒ kehte hain ke As....⁸¹ se muraad sunnat e saabeta hai. Jo qiyam e asnaad ki binaa par hamesha ke liye mehfooz aur ma'amool bih hai. *أو الفرضة العادلة* se muraad wo fareeza hai jo⁸² Sawab hone ke etebaar se Quran ke masaawi hai.

Raae Ilm Nahi:

Delmi ؒ Musnad e Firdaus mein, Tabrani apni Ausat mein, nez bu Naeem Khateeb Dar e Qutni aur Ibne Abdul Bar riwayat karte hain ke Abdullah bin Umar farmate hain: Ilm ki 3 aqsaam hain. Kitab e taatiq, yaani Kitabullah. Sunnat e Salaf aur main nahi jaanta. Iski asnaad Hasan hai

Allama Ibne Abdul Bar ؒ Hazrat Abdullah bin Abbas ؓ se riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Tamam umoor 3 aqsaam mein munqasim ho jaate hain.

Awwal wo amr, jisme rushd o hidayat wazeh hai, iski pairwee kar.

Saani: Wo amr, jsme gumrahi aur kajee saaf nazar aati hai. isse ijtenab kar.

Saalis: Wo amar jisme iqhtelaf hai, issey ahle ilm ke hawaale karde.

Hasil e bahes ye hai ke raae ilm ke zumre mein nahi aati, is bare mein Sahaba o Tabaeen mein koi iqhtelaf nahi.

Allama Ibne Abdul Bar ؒ kehte hain ke meri malumat ke mutabiq is ummat ke ulama e mutaqaddemeen mein is bare mein koi iqhtelaf nahi ke raae haqeeqat mein ilm ke zumre mein nahi aati. Ilm ke usool to bas Kitab o Sunnat hain.

Allama Ibne Abdul Bar ؒ kehte hain ke is maani mein ulama o mutakallemeen ke nazdeek ilm wo hai jiska aapko yaqeen ho aur jo aap par saaf wazeh ho, jaise kisi cheez ka yaqeen hai wo cheez isko wazeh hai to isey is cheez

⁷⁹ T: Jispar Tohmat Lagaai Gai Ho

⁸⁰ Fareeza A'adlia se ahkam e wirasat ke bare mein har wo hukam hai, jiske zariye maiyyat ki wirasat ko a'adl o insaf se taqseem kiya jaata hai.

⁸¹ T: Word couldn't be read

⁸² T: Word couldn't be read

kai lm hai. Lehaza is etebar se jise kisi cheez ka yaqeen nahi aur wo taqleed ke taur par iske mutalliq baat karta hai to ise dar-haqeeqat.....⁸³

Allama Ibne Abdul Bar ر.ه.ه. Ke Nazdeek Itteba Taqleed Nahi:

Ulama ki ek jamat ke nazdeek itteba taqleed nahi, kyou'nke itteba ka maani ye hai ke aap kisi ki us masla mein pariwee kare'n jiski sehat aur fazeelat daleel hai. Aap par wazeh hai aur taqleed ye hai ke aap us masla mein kisi ki pariwee kare'n jike maani aur daleel ki aapko ma'arefat hasil nahi aur iske alaawa kisi aur ki pariwee se inkar karde'n. Agar aap koi ski khata aur fasaad e qaul malum hai aur aap iske sath iqhtelaf ke khauf se iski pariwee karte hain to is qism ki itteba Allah Ta'ala ke deen mein haram hai.

Salaf ka ijma hai ke raae ilm ke zumre mein shumar nahi hoti, is par Allah Ta'ala ka ye irshad dalaalat karta hai.

Phir Agar Tum Baaham Kisi Cheez Mein Iqhtelaf Karo
To Allah Aur Iske Rasool Ki Taraf Lautaa Do.⁸⁴

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

Is ayat ki tafseer mein A'ataa bin Abi Rabah ر.ه.ه., Maimoon bin Mahran ر.ه.ه. aur baaz deegar ulama ka qaul hai ke Allah Ta'ala ki taraf lautaane se muraad Kitabullah ki taraf ruju hai aur Rasool Allah ر.ه.ه. ki taraf lautaane se murad Aap ر.ه.ه. ki wafat ke baad sunnat ki taraf ruju hai. Allah Ta'ala ke qaul

Tum Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool
Ki.⁸⁵

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Ki tafseer mein A'ataa bin Abi Rabah ر.ه.ه. famate hain ke isse murad Kitab o Sunnat ki itteab hai. A'ataa ر.ه.ه. kehte hain ke وَأُولِي الْأَمْرِ مِنْكُمْ se murad ahle ilm aur ashab e fiqha hain. Yehi tafseer Mujahid ر.ه.ه. bayan karte hain.

Irbaz bin Saariya ر.ه.ه. ki hadees bhi is ijma par dalaalat karti hai, ye hadees sunan e sabeta mein shumar hoti hai. Iske tamam raawi siqa hain. Irbaz bin Saariya ر.ه.ه. farmate hain: Rasool Allah ر.ه.ه. ne hame waaz farmaya jisse ankho'n mein aansu behne lage, deil dar gae, hamen arz kiya. Ya Rasool Allah ر.ه.ه. ye ot ruqhsat karne wale ki naseehat hai. Aapki kya wasiyyat hai? Aap ر.ه.ه. ne farmaya: Main tumhe saaf raushni mein chhod raha hu'n, iski raat bhi din ke maanind hai. Mere baad jo koi kajrawi iqhteyar karega, halaak hoga.

Tum mere baad agar zinda rahe to bahot se iqhtelafaat dekhoge. Tum meri sunnat aur khulafa e rashadeen o mahdiyyen ki sunnat ko lazim pakadna. Ataa-at e ameer ka ilteзам karna, khuwah tum par ek habshi ko ameer kyou'n naa muqarar kardiya jaae. Iski ataa-at ko daa'nto'n se pakde rehna. Momin in sadhaae ount ki maanind hai, ke jab isko muqaiyyid kar diya jaata hai to ataa-at karne lag jaata hai.

Allama Ibne Abdul Bar ر.ه.ه. ne bhi is hadees ko saheeh asnaad ke sath riwayat kiya hai. Magar unho'n ne iske sath ye izaafa bhi naqal kiya hai: deen mein nai nai baato'n se bache raho, kyou'nke har bida'at gumrahi hai. Ek aur riwayat mein ye alfaaz hain. Deen mein nai nai baato'n se bachte raho, kyou'nke har nai cheez bida'at hai aur har bida'at gumrahi hai.

Is bare mein bahot si ahadees marwi hain, is amar par ke raae deen ke zumre mein nahi aai, dalaalat ke liye yehi ayat kaafi hai.

⁸³ T: Word couldn't be read

⁸⁵ Surah Nisa: 59

⁸⁴ Surah Nisa: 59

Aaj Maine Tumhare Liye Tumhara Deen Mukammal Kar Diya Aur Tumpar Apni Nemat Poori Kardi Aur Tumhare Liye Islam Ko Deen Ke Taur Par Pasand Kar Liya.⁸⁶

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Jab Allah Ta'ala ne apne deen ko Rasool Allah ﷺ ki wafat se pehle mukammal kar diya to phir ye raae kaisi. Jisey takmeel e deen ke baad ashaab e raae ne ejad kar liya. Agar ye raae inke eteqaad ke mutabiq deen ka hissa hai to is raae ke baghair deen mukammal nahi, ye cheeq Quran kin as ko rad karti hai. Agar ye raae deen ka hissa nahi to phir is cheez mein mashghool rehne se kya faaeda. Jo deen ke zumre mein nahi aati.

Ye aisi zabardast daleel hai, jiska koi jawab muqalleteen ke paas nahi hai. Is ayat e kareema ko aap Ashab e Raae ke khilaf awaleen mu'n tod daleel banaiye, unke paas iska jawab nahi. Allah Ta'ala ne apne kitab e mohkam mein hame khabar di hai ke isne apna deen mukammal kar diya hai aur Rasool Allah ﷺ ne apni zindagi hi mein ahme'n takmeel e deen ki khabar dedi thi. Abh agar koi shaqs apni taraf se koi cheez lekar aata hai aur daawa karta hai ke ye hamara deen hai to ham isse kahe'nge ke Allah Ta'ala tumse ziyada saccha hai. Jaao hame'n tumhari raae ki koi zarurat nahi.

Kaash! Muqalleteen ne is ayat e taiyyaba ko acchi tarha samjha hota. Taake wo Taqleed ki mashaqqat se araam paate. Iske sath Allah Ta'ala ne hame ye khabar bhi di hai ke iska ilm har cheez ka ehaata kiye hue hai. Allah Ta'ala ka irshad hai:

Hamne Kitab Mein Koi Cheez Nahi Chhodi (jiska zikar naa kiya ho).⁸⁷

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

Allah Ta'ala farmata hai:

Aur Hamney Aap Par Har Cheez Khol Kar Bayan Karne Waali Kitab Nazil Ki Hai Jo Musalmano Ke Liye Hidayat, Rahmat Aur Khushkhabri Hai.⁸⁸

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً

Phir isne apne bando'n ko hukam diya ke wo iski kitab ke mutabiq faisla kar'en. Chunache:

Aur (aye Nabi!) Aap In Logo'n Ke Darmiyan Iske Mutabiq Faisla Kaere'n Jo Allan Ne (aap par) Nazil Kiya Hai.⁸⁹

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ

Allah Ta'ala ka irshad hai:

(aye nabi!) Be Shak Hamne Aapki Taraf Ye Kitab Haq Ke Sath Nazil Ki Hai, Taakey Aapko Allah Ne Jo Seedhi Raah Dikhai Hai, Iske Mutabiq Logo'n Ke Darmiyan Faisla Kare'n. Aur Aap Khiyanat Karne Waalo'n Ke Himaayati Naa Bane'n.⁹⁰

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

وَلَا تَكُنْ لِلْخَائِنِينَ خَصِيمًا

⁸⁶ Surah Maeda: 3

⁸⁷ Surah Anaam: 38

⁸⁸ Surah Nahal: 89

⁸⁹ Surah Maeda: 49

⁹⁰ Surah Nisa: 105

Allah Ta'ala ka irshad hai:

Faisle Ka (saara) Iqhteyar Allah Hi Ko Hai, Wo Haq
Baat Bayan Karta Hai Aur Wo Behtareen Faisla Karne
Waala Hai.⁹¹

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَفْصِلُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ

Allah Ta'ala ka irshad hai:

Aur Jo Log Allah Ke Nazil Kiye Hue Ke Mutabiq Faisle
Naa Kare'n Wohi Kafir Hain.⁹²

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

Aur Jo Log Allah Ke Nazil Kiye Hue Ke Mutabiq Faisle
Naa Kare'n Wohi Zalim Hain.⁹³

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Aur Jo Log Allah Ke Nazil Kiye Hue Ke Mutabiq Faisle
Naa Kare'n To Wohi Nafarman Hain.⁹⁴

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Allah Ta'ala ne Quran e Majeed mein Rasool Allah ﷺ ke har irhas ki itteba ka hukam diya hai.

Aur Allah Ke Rasool Tumhe'n Jo Kuch De To Wo Lelo
Aur Jisse Mana Karey To Isey Chhod Do Aur Allah Se
Darte Raho, Be-Shak Allah Saqht Saza Dene Waala
Hai.⁹⁵

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Allah Ta'ala ka irshad hai

Aap Keh Deejiye: Agar Tum Allah Se Mohabbat Karte
Ho To Meri Pariwee Karo, Allah Tumse Mohabbat
Karega.⁹⁶

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Allah Ta'ala ka irshad hai:

Aur Allah Aur Uske Rasool Ki Farmabardari Karo,
Taakey Tum Par Raham Kiya Jaae.⁹⁷

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Allah Ta'ala ka irsha hai:

Tum Allah Ki Aur Iske Rasool Ki Ataa-at Karo, Phir
Agar Wo Mu'n Mode'n To Beshak Allah Kafiro'n Ko
Pasand Nahi Karta.⁹⁸

أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

⁹¹ Surah Anaam: 57

⁹² Surah Maeda: 44

⁹³ Surah Maeda: 45

⁹⁴ Surah Maeda: 47

⁹⁵ Surah Hashar: 7

⁹⁶ Surah Al Imran: 31

⁹⁷ Surah Al Imran: 132

⁹⁸ Surah Al Imran: 32

Allah Ta'ala ka irshad farmata hai:

Aur Jo Koi Allah Aur Rasool Ki Ataa-at Kare, To Wo Aise Logo'n Ke Sath Ho'nge Jin Par Allah Ne Inam Kiya (yaani) Ambiya, Siddiqueen, Shohada Aur Nek Logo'n Ke Sath Aur Ye Log Acche Rafeeq Ho'nge.⁹⁹

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ
رَفِيقًا

Allah Ta'ala ka irshad hai:

Jisne Rasool Ki Ataa-at Ki To Isne Allah Ki Ataa-at Ki Aur Jisne Mu'n Moda To Hamne Aapko Inpar Nigehbaan Banaa Kar Nahi Bheja.¹⁰⁰

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ
عَلَيْهِمْ حَفِظًا

Allah Ta'ala farmata hai:

Aye Logo'n Jo Eman LAae Ho! Tum Ataa-at Karo Allah Ki, Aur Ataa-at Karo Rasool Ki Aur In Logo'n Ki Jo Tumme Se Saheb e Amr Ho'n. Phir Agar Tum Baaham Kisi Cheez Mein Iqhtelaf Karo To Isey Allah Aur Iske Rasool Ki Taraf Lautaa Do. Agar Tum Waqai Allah Aur Aqhirat Ke Din Par Eman Rakhte Ho. Ye Behtar Hair Anjaam Ke Lehaaz Se, Bahot Accha Hai.¹⁰¹

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ
مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Allah Ta'ala ka irshad hai:

Aur Jo Koi Allah Aur Iske Rasool Ki Nafarmani Karega Aur Iski Hado'n Se Aagey Niklega to Allah Isey Aag Mein Daqhil Karega Jisme Wo Hamesha Rahega Aur Iske Liye Ruswa Karne Waala Azaab Hai.¹⁰²

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا
فِيهَا وَلَهُ عَذَابٌ مُهِينٌ

Allah Ta'ala ka irshad hai:

Aur Tum Allah Ki Ataa-At Karo Aur Rasool Ki Ataa-at Karo, Aur Ehtiyaat Karo, Pas Agar Tum Haq Se Phir Jaao To Jaan Lo Ke Hamare Rasool Par to Sirf Khol Kar Paho'ncha Dena Laazim Hai.¹⁰³

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا
عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ

Allah Ta'ala ka irshad hai:

Allah Aur Iske Rasool Ki Atta-at Karo Agar Tum Momin Ho.¹⁰⁴

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ

⁹⁹ Surah Nisa: 69

¹⁰⁰ Surah Nisa: 80

¹⁰¹ Surah Nisa: 59

¹⁰² Surah Nisa: 14

¹⁰³ Surah Maeda: 92

¹⁰⁴ Surah Anfal: 1

Allah Ta'ala ka irshad hai:

Aur Rasool Ki Ataa-at Karo, Phir Agar Tum Phiroge To Is Rasool Ke Zimme Sirf Wo Hai Jo Ispar Bojh Daala Gaya Aur Tumhare Zimme Sirf Wo Hai Jo Tum Par Bojh Daala Gaya Aur Agar Tum Is (rasool) Ki Ataa-at Karoge To Hidaayat Paaoge. Aur Rasool Ke Zimme Sirf Khula Khula Paho'nchaana Hai.¹⁰⁵

وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Allah Ta'ala ka farman hai:

Aur tum Namaz Qaem Karo Aur Zakat do Aur Rasool Ki Ataa-at Karo, Taakey Tum Par Raham Kiya Jaae.¹⁰⁶

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Allah Ta'ala ka irshad hai:

Aur Jo Allah Aur Uske Rasool Ki Ataa-at Kare, To Yaqeenan Isne Bahot Badi Kamiyaabi Hasil Karli.¹⁰⁷

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

Allah Ta'ala ka irshad hai:

Aye Eman Waalo! Tum Allah Ki Ataa-at Karo Aur Rasool Ki Ataa-at Karo Aur Apne A'amalo'n Ko Baatil Naa Karo.¹⁰⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

Allah Ta'ala ka irshad hai:

Bas Momino'n Ki To Baat Hi Ye Hai Jab Wo Allah Aur Uske Rasool Ki Taraf Bulaae Jaate Hain, Taakey Wo Inke Mabain Faisla KAre, To Wo Kehte Hain: Hamne Suna Aur Ataa-at Ki Aur Wohi Log Falah Paane Waale Hain.¹⁰⁹

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Allah Ta'ala irshad farmata hai:

Yaqeenan Tumhare Liye Rasool Allah (ki zaat) Mein Behtareen Namuna Hai.¹¹⁰

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Allah Ta'ala aur iske Rasool ﷺ ki ataa-at ke wajoob par istedlal se naa-waqif hone ka koi faaed nahi. Musalmano'n mein fard e wahed bhi aisa nahi, jaise Allah Ta'ala aur iske Rasool ﷺ ki ataa-at se iqhtelaf ho, jo koi Allah Ta'ala aur iske Rasool ﷺ ki ataa-at se inkar karta hai wo kafir aur daaera islam se khairj hai.

¹⁰⁵ Surah Nur: 54

¹⁰⁶ Surah Nur: 56

¹⁰⁷ Surah Ahzab: 71

¹⁰⁸ Surah Muhammad: 33

¹⁰⁹ Surah Nur: 51

¹¹⁰ Surah Ahzab: 21

Ek A'ami Aur Muqallid Mein Farq:

Hamne ye ayaat e kareema is liye naqal ki hain ke muqallid ke dilme jamood ki jagah narmi aur harkat paida ho. Basa auqaat jab wo isi qism ki ayat suntan hai, to isme ataa-at o Inqiyaad¹¹¹ ki tadap paida hoti hai.

Aur Allah Ta'ala ki ataa-at karte hue apna deen Kitab o Sunnat se aqhaz karna shuru kardeta hai. Agarche is ataa-at ki farziyat ke mutalliq har musalman koi im hai magar insan aksar Quran o Sunnat ki is tahdeed o waeed se ghafil ho jaata hai aur jab aap isey yaad dahaani karwate hain to wo dar jaata hai. Khaas taur par wo log jinki nashunuma aur ta'aleem o tarbiyyat Taqleed ke mahol mein hoti hai aur wo apne bado'n ko dekhte hain ke wo maslak e Taqleed par saqhti se qaaem hain to wo ye samajhte hain ke deen e islam wohi hai jis par unke buzrug kaarband hain. Aur jo kuch iske muqhalif hai wo islam nahi hai.

Aise log jab apne maslak par nazar e saani karte hain to ruju kar lete hain. Lehaza aap kisi shaqs ko paate hain ke isne in mazahib mein se kisi mazhab par nashu-numa paai hai, phir husool e ilm se qabl logo'n se apne mazhab e maloof¹¹² ke khilaf bate'n suntan hai to wo in baato'n ko nagawar mehsoos karta hai. Iska qalb unse ribaa¹¹³ karta hai. Aur tabiyyat nafrat karti hai. Hamne is qism ke be shumar logo'n ka mushaheda kiya hai. Ek sahab e aqal o faham apni aqal se kaam lete hue jab in 2 ashqaas ke mabain muwazena karta hai jinme se ek kisi asise masle mein aimma e mazaahib mein se kisi mazhab ki Taqleed karta hai. Jis par koi daleel nahi hoti. Balkey iska qaul mahez raae par mabni hota hai. Doosra wo hai jo is masla mein Quran o Sunnat ki daleel se tamassuk karta hai. To isey malum hota hai ke in dono'n ke darmiyan bahot bo'od¹¹⁴ hai, jiska khatam hona naa-mumkin nahi.

Jo daleel se tamassuk karta hai wo dar-haqeeqat aisi cheez ko aqhaz karta hai, jisko aqhaz karna Allah Ta'ala ne wajib kiya hai aur aisi cheez ka itteba karta hai jise share ne mashroo kiya hai aur tamam ummat ko is par jama kar diya. Raha inka is alim ki mahez raae ko daleel banana jisse muqallid tamassuk karta hai to wo shariyat mein mahkoom a'alai hai. Wo hakimnahi aur wo taabe hai muttabe'e nahi. Is bare mein wo apni itteba karne waale hi ki maanind hai ke dono'n par is cheez ko qabool karna farz hai. Jo share ki taraf se aai hai, is etebaar se dono'n mein koi farq nahi.

Farq sirf ye hai ke muttabe alim hai aur taabe'e ilm se mehroom hai. Alim ke liye daleel par taherna naa-mumkin hoota hai aur daleel ke alaawa kisi aur taraf ruju karna iske liye mumkin nahi hota. Kyou'nke wo tailb e ilm, ahle ilm se bahes o ma'arif ijtehad mein harj se bachne ki wajah se iske liye taiyyar hota hai aur jahil ke liye is etebaar se daleel par taherna naa-mumkin hota hai. Kew o daleel aur nas ke bare mein ulama e shariyat se pooch kar malum kar sakta hai. Ke is masla ke bare mein Kitab o Sunnat kya hukam dete hain. Agar wo daleel ko samajh sakta hai to ulama isey dalaalat e nas samjha sakte hain.

Warna wo aise paraae mein is nas ki tafheem kar sakte hain jisse wo iske mazmoon ko samajh sake. Lehaza malum hua ke ulama e nusoos shariyat par amal karte hai raae par amal nahi karta aur muqallid raae par amal karta hai aur riwayat par amal nahi karta. Kyou'nke wo daleel talab kiye baghair doosre ke qaul par amal karta hai aur ye aami apne masla mein daleel ka mutalba karta hai. Raae ke mutalliq nahi poochta aur raae ki baaae riwayat ko qabool karta hai. Is haisiyat se ye dono'n ek doosre ke muqabil hain.

Aap ghaur keejiye donod'n maqamaat mein kitna farq hai. Wo alim doosre jiski taqleed karte hain daleelki talash mein jaddo jahad karta hai aur jab isey koi bhi daleel nahi milti tab wo istembaat e raae mein jaddo jahad karta hai. Istembaat e raae mein iska uzar qabile qabool hai isi tarha jab wo apne ijtehad mein ghalat kar jaata hai to is ghalat mein iska uzar qabil e qabool hai. Balkey isey is ijtehad mein ajar bhi milta hai.

¹¹¹ T: Taabe'e Hona, Mute'e Hona, Farma-bardaari

¹¹² T: A'aadi, Ulfat Paaya Gaya, Azeez, Piyaara

¹¹³ T: Sood, Biyaaz

¹¹⁴ T: Doori, Faasla, Masaafat,

Imam Bukhari ﷺ aur Muslim ﷺ riwayat karte hain ke Rasool Allah ﷺ ne farmaya: Jab hakim ijtehad karta hai, agar iska ijtehad saheeh ho to isey 2 ajar milte hain, aur agar iske ijtehad mein khataa ho jaae to isye ek ajar milta hai.

Lehaza jab wo At ke huzoor hazir hoga aur is par apni ghalati wazeh hogi to hujjat aur daleel ke taur par ye hadees iske paas hogi. Iske bar-a'aks jab muqallid Allah Ta'ala ke saamne hazir hoga to iska muwaqheza hoga. Kyounke isne deen mein aise shaqs ki taqleed ki hai, jisse khataa sarzad hui hai. Is khataa par mujtahid ka a'adme muwaqheza aqalan aur shara'an aur a'adatan is amar ko mustalzim¹¹⁵ ke jo koi is khata mein iski taqleed karta hai, isey bhi muwaqheza nahi hoga.

Tasweeb¹¹⁶ e Mujtahid:

Agar muqallid Tasweeb e Mujtahid¹¹⁷ ke masla ka sahara leta hai to malum hona chhahiye ke iske qaeleen to sirf ye kehte hain ke taseeb e mujtahid is mane mein hai ke mujtahid is ijtehad ki khataa par gunahgaar nahi hota balke wo haq e ijtehad adaa karne par indallah major hai. Tasweeb e mujtahid ke qaeleen ye nahi kehte ke wo is masla mein is haq o sawab ko bhi paa leta hai. Jo Allah Ta'ala ka hukam hai, kyounke ye to Rasool Allah ﷺ ke irshad e mantooh ke bhi khilaf hai. Aap ﷺ ne irshad farmaya: Jab hakim ijtehad karta hai, agar iska ijtehad saheeh ho to isey 2 ajar milte hain aur agar iske ijtehad mein kahta ho jaae to isey ek ajar milta hai.

Aap is hadees mein Rasool Allah ﷺ ke irshad ki ibaaarat par ghaur farmaiye, ye hadees tamam mohaddiseen ke nazdeek saheeh hai aur musulmano'n ke tamam firqo'n ke haa'n maqbool hai. Aap ﷺ ka irshad hai, agar iske ijtehad mein khata ho jaae.

Wo tamam ijtehad aara jo ek mujtahid se sadir hoti hain 2 aqsaam par mushtamil hain.

Awwal: Wo aara jo haq o sawab ke mutabiq hoti hain.

Saani: Wo aara jo mujtahid ki ijtehad ki ghalati shumar hoti hai.

Lehaza koi kaise ye keh sakta hai ke mujtahid ki raae har surat mein haq o sawaab ke mutabiq hoti hai. Dar-aa'n haal yeke Rasool Allah ﷺ ne ijtehad ki ghalati ko iski taraf mansoob kiya hai.

Agar koi ye samajhta hai ke tasweeb e mujtahid ke qaeleen ki murad hai ke mujtahid mutlaqan haq o sawab par hota hai to wo saqht ghalati par hai aur wo inki taraf aisi baat mansoob karta hai jisse wo baree hain. Bana-baree'n mohaqqeqeen ki ek jamat ne tasweeb e mujtahid ke qaeleen ki murad ko you'n wazeh kiya hai ke mujtahid aise haq o sawab par hota. Jo khata ke manaafi nahi hai. Aur isse murad wo haq o sawab nahi jo khata ke bil muqabil hota hai.

Aur mujtahid ki ijtehad ki ghalati ko sawab ka naam dena is etebaar se hai ken nas mein is ijtehad ki ghalati par ajar ka wa'ada hai. Isko sawab se mausoom karna is etebaar se nahi ke nafs al aamri mein mujtahid se khata sarzad nahi hoti. Aur ahle ilm mein se koi bhi iska qael nahi. Agar koi is masla ko nahi samjh sakta to ye iske faham ka qasoor hai aur isey apne faham ko mutham¹¹⁸ karna chhahiye aur isey is shaqs ki ezaah ko qabool kar lena chhahiye jo ulama ke kalam ki isse ziyada ma'arefat rakhta hai. Muqalledeen Quran e Majeed ki ayat

¹¹⁵ T: Koi Kaam Apne Oopar Laazim Karne Waala

¹¹⁶ T: Theek Rakhna, Saccha Kehna, Manzoori, Tasdeeq

¹¹⁷ Jamhoor ahle ilm ke nazdeek mujtahid se khata aur sawaab dono'n ka imkan hai aur mo'otazela kehte hain ke har mujtahid saheb e sawab hai. Magar haqqeqat ye hai ke maqam e iqhtelaf par haq hamesha sirf ke hota hai. Rasool Allah ﷺ ke irshad ان الحاكم اذا اجتهد فاصاب فله اجران واجهد فأخطأ فله اجر se mustafaad hota hai ke haq o

sawaab sirf ek hai aur jab mujtahid apni koshish o ijtehad se is haq ki muwafeqat hasil kar leta hai to saheb e sawab kehlaata hai aur wo dohere ajar ka mustahiq taherta hai. Aru agar wo wisal e haq ki koshish o ijtehad ke bawajood haq ki muwafeqat hasil nahi kar paata to wo saheb e khata hai aur sirf ek ajar ka mustahiq hai.

¹¹⁸ T: Jis Par Tohmat Lagaai Gai Ho, Tohmat Lagaane Waala

Se istedlal ka sahara lete hain, halaa'nke ye Kitab o Sunnat ke sabit shuda hukam ke mutalliq ahle ilm se sawal par iqtesar hai. Kyou'nke Allah Ta'ala ne ahle ilm par wajib tehraaya hai ke wo iske ahkam ko iske bando'n par wazeh kare'n. Ye sawal jisko Allah Ta'ala ne mashroo qarar diya hai dar-haqeeqat ahle ilm se sharia hujjat o daleel ke mutalliq sawal aur mutalba hai. Is tarha ahle ilm ki haisiyat raawi aur saael ki haisiyat riwayat ke talib ki si ho jaati hai. Muqallid ko khud apne bare mein is baat ka iqrar hai ke wo apne imam ka qaul kisi sharia hujjat ke mutaalbe ke baghair qabool karta hai.

Tab mazkura baala ayat e kareema Taqleed par nahi balke itteba par daleel hai aur hamne ye farz karte hue ke ayat e mazkoora mein sawal aam hai, guzishta safhaat mein itteba aur taqleed mein farq ko waze kar diya hai. Nez ham ye bhi pesh e khidmat kar chuke hain ke ayat e mazkurah ke siyaaq o sabaaq se ye baat mustafad hoti hai ke sawal khaas noiyyat ka hai Allah Ta'ala irshad fermata hai.

Aur Hamne Aapse Pehle Bhi Mard Hi (nabi) Bheje The,
Ham Inki Taraf Wahi Karte The, Lehaza Tum Ahle Zikr
(ahle kitab) Se Poochlo Agar Tum Ilm Nahi Rakhte.¹²⁰

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ

الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Is ayat ki wo tafseer bhi ham aapke saamne rakh chuke hain, jo ahle ilm ne ki hai. Isse aap par wazeh ho gaya hoga ke is ayat ko ek khaas noiyyat ka sawal qarar dene se Ahle Taqleed ki daleel bekar jaati hai aur is sawal ko aam farz karne se ye daleel inki taeed karne ki bajaaye inke khilaf jaati hai.

Usooli Masaale Mein Taqleed Jaaez Nahi:

Nez ham muqallid se sawal karte hain ke aap ibadaat o muamelaat ke masaale mein alim ki taqleed karte hue jawaz e taqleed ke asal masla mein muqallid hain yaa mujtahid? Agar aap muqallid hain to aapne aise masla mein Taqleed iqhteyar ki, jisme aapka imam taqleed ko jaaez qarar nahi deta. Kyou'nke ye usooli¹²¹ masla hai aur khud aapke nazdeek Taqleed to sirf furooi masaale mein ho sakti hai ye aapne kya kiya? Aap gehre aur tereek gadhe mein kaise gir gae. Halaa'nke aap isse bach sakte the. Agar aap is usooli masla mein ijtehad karte hain to aap ke liye Taqleed jaez nahi. Kyou'n is qism ke usooli aur mushkil masla mein aap is waqt tak ijtehad par qadir nahi ho sakta jab take k aapko Allah Ta'ala ne aise ilm se naa nawaaza ho jo insan ko andhero'n se nikaal kar raushni mein le aata hai.

Magar aap apne aapko aisi cheez mein daal rahe hain, jiska koi jawaz nahi. Aur deen mein aaap rijaal ki Taqleed kar rahe hain. Halaa'nke Allah Ta'ala ne aapko isse beniyaz kar diya hai aur aap apne aapko Taqleed ki daldal se nikal sakte hain. Ham ye baat is binaa par keh rahe hain ke ijtehad mein tabe'ez nahi hoti baaz masaale mein ijtehad par sirf wohi qadir hota hai jo tamam masala mein ijtehad par qadir ho, kyou'nke ijtehad nafs ka malka hai, jo sirf is waqt hasil hota hai jab nafs ko iske tamam ma'arif ka ehaata ho jaata hai.

Agar aap is daleel ka sahara le'n ke ijtehad mein ta'abeez¹²² hoti hai to ham aaps eye sawal karte hain: Ye amar ke ijtehad mein ta'abeez hoti hai, aapko ijtehad se malum hua yaa taqleed se? Agar aapko taqleed se

¹¹⁹ Surah Nahal: 43

¹²⁰ Surah Nahal: 43

¹²¹ Wajodd e Baari Ta'ala aur iski sifaat ke mutalliq aqali dalaal mein taqleed ke bare mein ahle ilm mein iqhtelaf hai. Imam Raazi رحمته الله al Mahsool mein bahot se fuqaha se naqal karte hain ke in masaale mein Taqleed jaaez hai. Jamhoor ka mazhab ye hai ke in masaale mein Taqleed

jaaez nahi. Ustad Abu Ishaq ne isey ahle ilm ke ijma ke hawale se naqal kiya hai. Imam al Harmain kehte hain ke usooli masaale mein hanaabala ke siwa koi Taqleed ka qaael nahi. (Irshad al Fahool: P226)

¹²² T: Dushmani Daal Dena, Boghz Paida Karna, Ladaai Kara Dena

malum hua hai to ye ek aisa usooli masla hai, jisme khud aapko aur aapke imam ko eteraf hai ke Taqleed jaez nahi. Aur agar aapko ye amar ijtehad ke zariye malum hua hai to ye ek khaas masla hai, jisme Allah Ta'ala ne aapko ijtehad ki isteta-at ataa ki hai. Phir aapne furui masael mein ijtehad kyou'n nahi kiya. Halaa'nke furui masael mein ijtehad usooli masael mein ijtehad se asaan tar hai. Furui masael mein bhi ijtehad keejiye. Uloom e ijtehad ke husool par ziyada se ziyada tawajje deejiye.

Yaha'n tak ke aap ahle ijtehad mein shumar hone lage. Allah Ta'ala aapke is bojh ko door kardega. Allah Ta'ala ne aapko jo ilm ki raushni ataa ki hai iske zariye Taqleed ki tareeki ko door kardega. Jab aap ijtehad e akbar ke maqam par paho'nchne ki koshish kar'enge to samajh leejiye ke musafat bahot qareeb hai. Jo baaz par qadir hai wo kul par bhi qadir ho sakta hai ajo madaarik e usooliya mein haq ko pehchaan sakta hai wo furui masael mein bhi haq ko pehchaanne par qadir hai. Uloom e ijtehad ki kama-haqqahu ma'arefat hasil karne ke baad aap par Taqleed aur ta'abeez ijtehad ke butlaan ki ma'arefat ho jaaegi.

Balkey agar aap ta'assub ko door karke apne aapko in chand safhaat ke samajhne par aamada kar le'n jo maine aapki khatir tehreer kiye hain to aapki aqal o faham qabl iske ke aap mein ma'arif e ijtehad jama ho'n, aapko is nateeje par paho'chadegi. Ke ye swab aur haq hai. Allah Ta'ala ne apne bando'n mein se aksariyat ko faham se nawaza hai aur hale taufeeq kabhi haq se mahjoob nahi hote. Insan wijdan e haq par saccha gawah hai.

Bana-baree'n Muhammad ﷺ ne farmaya: Logo'n mein iqhtelaf ke mauqe par sabse ziyada ilm rakhne waala sabse ziyada haq ki baseerat rakhta hai. Is hadees ko Hakim رحمه الله ne apni Mustadrak mein riwayat karne ke baad isko saheeh kaha hai. Hakim رحمه الله ke alaawa baaz deegar mohaddeseen ne bhi iski taqhreej ki hai. Agar aapko Taqleed par israr hai aur apni jahalat ki binaa par dhitaai se baaz nahi aate aur kehte hain ke har chand ke jawaz e Taqleed ka masla usooli masla hai aur ahle ilm bhi is par muttafiq hain ke usooli masael mein Taqleed jaez nahia ur tamam ahle Taqleed ke haa'n ye ma'arof hai.

Magar main kehta hu'n ke is masle mein aur deegar tamam masael e usool mein Taqleed jaez hai. Iske jawab mein ham kehte hain ke usooli masael mein Taqleed ka jawaz aap ko kaha'n se malum hua. Ye jawaz Taqleed ki bina par hai to ham aapse poochte hain ke aap kiski Taqleed kar rahe hain. Kyouke guzishta sutoor mein ham aapko bataa chuke hain ke tamam aimma e mazaahib ne Taqleed se mana kiya hai. Usooli masael mein to kya wo to furui masael mein bhi Taqleed se mana karte the.

Agar aap kehte hain ke aimma e mazahib yaa unme se kisi ek ki Taqleed karta hu'n aur wo imam hai jiski aap koi daleel aur hujjat talab kiye baghair tamam masael mein Taqleed karte hain tab aap apne imama ke mutalliq jhoot kehte hain aur jhooti aur baatil baato'n se apne nafs ko ma'alool karte hain. Kyou'nke aapke siwa doosre log jo aapke imam ke mazhab aur iski nusooos ka ziyada ilm rakhte hain, riwayat karte hain ke aapke imam ne Taqleed se mana kiya hai. Agar aap kehte hain ke main apne imam ke alaawa kisi aur ki Taqleed karta hu'n to ham aapse poochte hain ke wo kaun hai, jiski aap Taqleed karte hain. Nez aapne khas taur par is masla mein apne imam ke siwa kisi aur ki Taqleed kyou'nkar gawaara karli.

Bil-jumla koi apne deen ko is had tak khel banaa leta hai wo bahaem¹²³ se mushabehat rakhta hai. Kaash ye muqaldeen tamam masael mein apne imam ki Taqleed karte. Kyouke agar aisa karte to in par ye laazim tha ke wo masla e Taqleed mein abhi inki Taqleed karte aur Aimma Ikram رحمه الله jaisa ke guzishta sutoor mein guzar chukka hai, is usooli masla mein a'adm e jawaz ke qael hain. Agar isme inki iqhteda karte to tamam masael mein Taqleed chhodni padhti. Aur pane aapko Taqleed ke phande se nikaal lete.

Ham is muqallid se poochte hain ke aapko kaise malum hua ke aapka Imam tamam uloom e ijtehad par haawi hai aur aapko ye ma'arefat kaise haasil ho gai. Aap to apne jahil hone ka dawa kar rahe the. Aur khud hi is daawa ko jhutlaa rahe hain. Agar wo ye kehta hai ke mujhe ahle ilm ne khabar di hai ke mere imam mein tamam uloom e ijtehad jama the. Tab ham isse ye pooche'nge ke wo shaqs jisne aapko ye khabar di hai,

¹²³ T: Chaupaae, Maweshi, Haiwaan

muqallid hai yaa mujtahid. Agar wo ye kehta hai ke wo muqallid hai to ham isse poochte hain ke ek muqallid ko ye ma'arefat kaise haasil hogai ke aapka Imam tamam uloom e ijtehad par haawi tha. Wo bhi apne bare mein sisi tarha jahal ka eteraf kar raha hai.

Jaise aap jahil hone ka iqrar karte hain, agar muqallid kehta hai ke mujeh ye khabar ek mujtahid shaqs ne di hai to ham isse poochte hain ke aapne kaise pehchana ke wo mujtahid hai. Kyou'nke aap to apni jahalat ka iqrar karlte hain. Phispar in sawalaat ka silsila jaari rake'nge jo kabhi khatam nahi hoga. Ham muqallid se poochte hain ke ko kaise malum hua ke haq sirf isi ke paas hai, jiski aap taqleed karte hain. Halaa'nke aap jaante hain ke deegar aimma ikram ne taqrebar har masla mein aapke imam ki muqhalefat ki hai? Agar aap ye kehte hain ke mujhe ye cheez taqleed ke zariye malum hui to iska jawab ye hai ke muqallid kaise haq aur ahle haq ki ma'arefat hasil kar sakta hai.

Halaa'nke isey eteraf hai ke wo daleel ka mutalba nahi karta aur jab daleel iske paas aati hai to wo daleel par ghaur o fikr nahi karta. Ye aap apne mutalliq jhoot kyou'n bol rahe hain. Hala'nke khud aapki apni zubaan iske batelaan par gawahi de rahi hai. Balkey aapke dawa ke khilaf har muqallid mujtahid shahid hai. Agar aap kehte hain ke ye cheez mujhe ijtehad ke zariye malum hui hai to phir aap muqallid nahi rahe'nge. Aur aap ka shumar ahle taqleed mein nahi hoga. Balkey Taqleed to aap par haram hai. Ye aapko kya ho gaya hai ke Aap Allah Ta'ala ki nemat ki nashukri kar rahe hain. Halaa'nke Allah Ta'ala ka irshad hai:

Aur Apne Rab Ki Nemat Ka Zikar Karte Rahe'n.¹²⁴

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

Rasool Allah ﷺ ka irshad hai: Allah Ta'ala ko apne bande par apni nemat ka asar dekhna bahot pasand hai aur nemat e ilm ki tahdees ye hai ke saheb e ilm apne ilm par amal kare aur Allah Ta'ala ne jis bandage ki taraf ise dawat di hai isey is tarha bajaa laae jaisa ke isne Kitab o Sunnat mein hukam diya hai. Ye ek aisa muttafiq a'alai amar hai jisme kisi haal mein bhi kisi ko koi ihtelaf nahi aur aap apni kotahi ke sath sath apni taqleed ki wajah se un logo'n ke zumre mein aate hain jo deen par na'abeer¹²⁵ kisi baseerat kea mal karte hain. In umoor ko tark karke jo shak o shubha se baala tar hain, mashkook umoor ko iqhteyar karte hain aur aap haq ke badle aisi cheez le lete hain, jiske mutalliq aap khud nahi jaante ke wo kya hai. Agar aap mujtahid hain to aapka shumar in logo'n mein hota hai jinko Allah Ta'ala ne ilm a'ataa karke gumrah kar diya hai. Unke dilo'n aur kaano'n par mohar lagaadi hai. Aur unki ankho'n par parda daal diya hai.

Wo apne ilm se faaeda nahi uthaate. Inka ilm iske khilaf hujjat hai. Wo raushni ko chhodkar andhero'n ki taraf laut gae. Inho'n ne yaqeen ka mazboot sahaara chhoda aur shukook o shubhaat ka kamzor sahaara le liya. Wo auj e suraiyya ki bulandiyo'n se tahat us sura ki pastiyo'n mein jaa gire. Khud tujhe naa uthaae, balke tum hatho'n aur mu'n ke bal padey raho. Ye to is muqallid ka maamla hai, jo kehta hia ke mere imam ki tamam aara haq hain.

Agar wo ye iqrar karta hai ke iske imama ki aara mein se kuch aara haq hain aur kuch baatil aur ye ke wo bashar hai aur isse khata aur sawab dodno'n ka imkan hai. Khaas taur par aisi aara mein jinko koi daleel sahaara nahi deti. To ham isse kahe'nge ke agar aap is maslak ke qaael hain to ye saheeh hai aur aap ke imam ka bhi yehi maslak hai. Aapke imam ke mazhab aur inki mudawwan shuda aara ke mutalliq agar koi saael poochta to wo yehi jawab dete the. Lekin hem'n ye bataaiye ke kis cheez ne un aara ko jo haq aur baatil dono par mushtamil hain. Aapke gale ka haar aur aapka deen bana diya hai ke aap iski kisi baat ko tark nahi karte. Aap ka imam to apni khata mein Allah Ta'ala ke haa'n ma'azoor hai.

Balkey Allah Ta'ala ne isey is khata par ajar ka haqdaar tehraaya hai. Jaisa ke guzishta safhaat mein guzar chukka hai. Kyou'nke wo mujtahid hai aur mujtahid se apne ijtehad mein ghalati ho jaae tab bhi wo Rasool Allah ﷺ ki tasreh ke mutabiq indallah major hai. Aap ko kisne bataya hai ke ghalati aur khata ki itteba karne

¹²⁴ Surah Ad Duha: 11

¹²⁵ T: Izhar (google translation)

mein aap indallah mazoor hain aur iske liye aap ke paas kaunsi daleel hai? Agar aap ye kehte hain ke main Taqleed chhod deta hu'n aur nusoos ke bare mein ahle ilm se sawal karta hu'n, lekin phir bhi mujhe sawab ka qatai yaqeen nahi hota. Kyou'nke is amar ka poora ehtemaal maujood hai ke jiske mutalliq maine poocha hai aur isey iqhteyar kiya hai wo haq ho aur ye bhi ethemal hai ke wo baatil ho.

To iske jawab mein ham kehte hain ke maamla is tarha nahi, jis tarha aap samajhte hain, balkey saheeh daleel ke sath tamassuk karna tamam tar haq hai. Isme zarra barh bhi baatil nahi. Farz kiya aap kisi deen masla mein Kitab o Sunnat ke ulama se koi fatwa poochte hain, to inke taqwa se ye baat bahot baeed hai ke wo aapko Kitab o Sunnat ke baghair koi fatwa de'n. Kyou'nke aapne to inse is masla mein sirf Kitabullah aur Sunnat e Rasool Allah ﷺ ka hukam poocha hai aur ye ualam, balkey tamam musalman jaate hain ke Kitabullah aur Sunnat e Rasool Allah ﷺ saraasar haq hain.

Bagharz e mahaal agar mufti tehqeeq mein qasir rehta hai aur saheeh hadees ko chhod kar zaeef hadees ya mohkam ayat ko nazar andaaz karke kisi mansooq aayat par fatwa deta hai to isme aap par koi har nahi. Kyou'nke aapne to apna farz adaa kar diya, ke aapne ahle ilm se shariyat e mutahhera ke mutalliq poocha hai. Rijaal ki aara nahi poochi. Muqallid apne mufti se aapki tarha nahi poochta aur apne imam ke mutalliq ye guman nahi rakhta ke koi baatil baat kehna iske taqwa se baeed tar hai. Kyou'nke ham aapko bataa chuke hain ke muqallid ko is amar ka eteraaf hai ke iske imam ki baaz aara ghalat ho sakti hain.

Aur imam ne isey ye hukam nahi diya ke wo kahta ki surat mein bhi iski pairwee kare, balkey usne to isse mana kiya hai jaisa ks is bare mein guzishta safhaat mein ham tamam aaima ikram ﷺ aur deegat ahle ilm ki tasrihaat aapki khidmat mein pesh kar chuke hain. Iske bar-a'aks jab aap kisi se Kitab o Sunnat ke mutabiq fatwa poochte hain to wo aapko Kitab o Sunnat ke mutabiq fatwa deta hai, kyou'nke wo jaanta hai ke Kitab o Sunnat tamam tar haq hai. Kitab o Sunnat hidayat aur noor hai aur aapne sirf Kitab o Sunnat ke mutalliq poocha hai.

Aye Muqallid! Aapko eteraaf hai ke in tamam furooi masael mein jin mein aap taqleed karte hain. Aapko ilm nahi ke haq kya hai aur jab ham aapko bataate hain ke aapjo taqleed karte hain jaaez nahi. To aap apne aapko aise maqam aur mansab par le aate hain jiske aap mustahiq aur ahle nahi hain. Jawaz e taqleed ke liye aap dalaal dene lagte hain aur un shubhaat ka izhar karte lag jaate hain jinka ham is kitab mein zikar kar chue hain. Aap is azeem usooli masle mein wo rawaiyya kyou'n iqhteyar nahi karte jo rawaiyya aap furui masael mein iqhteyar karte hain. Aap is masla mein iahle ilm ka maslat kyou'n iqhteyar nahi karte.

Wo shaqs kabhi halak nahi ho sakta jo apni qadar pehchaan leta hai. Aap is maqam par ye kahiye ke mujhe malum nahi maine logo'n ko bas ye kehte suna ahai aur main bhi wohi kehta hu'n. Qabar mein munkar nakeer ke saamne bhi aapka yehi jawab hoga. Aapse kaha jaaega tumne malum nahi kya tumne quran nahi padha? Jaisa ke saheeh ahadees mein aata hai aur jab aapko eteraaf hai ke aap nahi jaante to laa ilmi ka ilaj to sawal karne mein hai. Aap masla e Taqleed mein is shqas se pooch lejiye jiske ilm e deen aur insaf pasandi par aapko bharosa hai. Aapko baseerat hasil ho jaaegi. Balkey agar aapka imam zinda hota jiski aap Taqleed karte hain to ham aapko isi ke paas bhejte.

Aur ham aapse kehte ke aap iski itteba kare'na ur aapka imam pehla shaqs hot ajo key aapko Taqleed se mana karta. Jaisa ke sabeqa sutoor mein ham aap par wazeh kar chuke hain. Magar aapka imam to mar chukka hai aur dhero'n mitti ke neech madfoon hai. Abh aap shariyat ke mutalliq in ulama se poochiye jo is waqt maujood hain. Alhamdulillah wo tamam bilaad e islamiya mein har jagah maujood hain. Allah Ta'ala inke zariye apne deen e mateen ki hifazat famata hai aur inke zariye apne bando'n par hujjat qaem karta hai.

Agar wo baaz halaat mein haq ko chhupaate hain to sirf taqiyya ki binaa par jaisa ke Allah Ta'ala ka irshad hai

Yaa madaahenat¹²⁷ ki binaa par ya amaal aur jaah ke laalach ki binaa par. Magar jab inko malum ho jaata hai ke saael taalib e haq hai aur haq mein raghbat rakhta hai. Waqai wo deen ke bare mein janna aur Sahaba Ikram رضوان الله عليهم أجمعين o Ta'abaeen ki raah par gaamzan hona chhata hai to isse naa haq ko chhupaate haina ur naa isse inheraf karte hain. Agar aapko kisi aalim par is qadar etemaad aur watooq¹²⁸ nahi. Jis qadar aapko apne imam par hai jiske mazhab par aapne tarbiyyat paai hai to aap apne imam ki in nusoos ki taraf ruju kare'n jinme se baaz ki taraf hamne ishaara kiya hai. Yaqeenan aapki tasalli hojaaegi.

Aye Muqallid! Allah Ta'ala aapko hidayat de, aap jaa leeejiye ke agar aap apne aapke sath insaf karte hue hamari in guzareshaat par ghaur kare'n, inko samajhne ki koshish kare'n jo hamne is kitab mein aapse ki hain to aap ko is amar mein koi shak nahi rahega ke aap ek azeem khatre se do-chhaar hain aur ye sirf is soorat mein hai ke aap apni ibadaat o muamelaat mein sirf dai'iya ehtiyaaaj ki binaa par Taqleed par iqhtesar karte hain aur agar aap Taqleed ke ghatiya maqam par hote hue saeleen ko fatwa bhi dete hain, aur logo'n ke jhagdo'n mein faisla bhi karte hain to aapko malum hona chhahiye ke aap imtehan aur azmaesh mein muhtela hain aur aapke zariye doosro'n ka imtehan aur azmaesh hai.

Kyou'nke aap apne ahkamat ke zariye khoon bahae'nge, logo'n se unki imlaak aur huqooq cheen kar doosro'n ko a'ataa kare'nge. Haram ko halal aur halal ko haram tehrae'nge. Aur Allah Ta'ala se aisi baate'n mansoob kare'nge jinki Quran o Sunnat mein koi sanad nahi. Balkey aap aisi bate'n kare'nge jinke mutalliq aap khud bhi nahi jaante ke aaya wo haq hain yaa baatil. Is surat e haal ka eteraaf karte hue aap ye bataiye ke Allah Ta'ala ke haa'n aapka kya jawab hoga.

Kyou'nke Allah Ta'ala ne hukkam ko hukam diya hai, ke wo bando'n ke darmiyan is hidayat ke mutabiq faisle kare'n jo Allah Ta'ala ne nazil ki hai aur aap khud nahi jaante ke Allah Ta'ala ne jo hidayat nazil ki hai isse iski mansha o muraad kiya hai. Allah Ta'ala ne hukkam ko hukam diya hai ke wo haq ke mutabiq faisle kare'n. Magar aap khud nahi jaante ke haq kya hai. Aapka maslak to ye hai ke 'Bas maine logo'n ko ye kehte hue suna hai, is liye main bhi yehi kehta hu'n' Aur Allah Ta'ala ne hukkam ko a'adl karne ka hukam diya hai. Magar aap khud a'adl aur zulm o jor mein imteyaz karne se qasir hain. Kyou'nke a'adl wo hai jo shariyat ke mutabiq hai aur zulm o jor wo hai jo shariyat ke khilaf hai.

Ye wo mamoor hain jin tak aap jaisa muqallid nahi paho'nch sakta. Balkey wo koi aur hai jo in par mamoor hai. Aap is cheez ko kaise qaaem kar sakte hain jis par aap mamoor nahi aur jiske qiyaam ke liye aapko bulaya nahi gaya. Aap faislo'n mein in usoolo'n par kaise amal kar sakte hain jo Allah Ta'ala ki nazil karda hidayaat ke mutabiq nahi hain. Warna aapka shumar in logo'n ke zumre mein hoga. Jinke mutalliq Allah Ta'ala ka irshad hai:

Jo Log Allah Ke Nazil Kiye Hue Ke Mutabiq Faisle Naa
Kare'n Wohi Zaalim Hain.¹²⁹

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Aur Jo Log Allah Ke Nazil Kiye Hue Ke Mutabiq Faisle
Naa Kare'n To Wohi Nafarman Hain.¹³⁰

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

¹²⁶ Surah Al Imran: 28

¹²⁷ T: Khushamad, Jhoot Jo Dil Mein Ho Iske Khilaf Zahir
Karna

¹²⁸ T: Mazbooti, Poqhtagi, Etemaad

¹²⁹ Surah Maeda: 45

¹³⁰ Surah Maeda: 47

Teen Qism Ke Qaazi:

Mazkurah baala ayaat e shareefa ka itlaaq in tamam logo'n par saadiq aata hai jo Allah Ta'ala ki nazil karda shariyat ke mutabiq faisle nahi karte aur aap ye daawa nahi kar sakte ke aap Allah Ta'ala ki nazil karda sahriya ke mutabiq faisle kar rahe hain. Balkey aap to ye iqrar karte hain ke aapne falaa'n aalim ke qaul ke mutabiq faisla kiya hai aur aap nahi jaante ke iska ye qaul jiske mutabiq aapne faisla kiya hai iski raae par mabni hai yaa iska shumar in masael mein hota hai, jin par isne kisi daleel se istedlal kiya hai.

Phir aap ye bhi nahi jaante ke aaya iska istedlal saheeh hai yaa ghalat. Aur aaya isne kisi qawee daleel se istedlaal kiya hai yaa kisi kamzor daleel se. Dekhiye! Aapne apne sath kya kiya hai. Aapki jahalat sirf aapki zaat tak mehdood naa rahi, balkey aapne bando'n ke muamelat mein bhi jahalat se kaam liya. Aapne qisaas ke aise ke hudood qaaem kiye aur aise ahkaam ke zariye harmo'n ki pardaa dari ki jinke mutalliq aap khud bhi nahi jaante. Jahalat ka bura hai, khusoosan aisi jahalat, jise ek jahil shaqs apne liye aur tamam musalamo ke liye deen aur shariyat qarar de de. Mohaqqeqeen ke nazdeek aisa shaqs taghoot hai, agarche wo talbees ke bareek pardey mein mastoor hai. Aye Muqallid qaazi! Hame bataiye aap in 3 qaziyo'n mein se kaunse qazi hain.

Jinke mutalliq Rasool Allah ﷺ ne farmaya: Qaazi 3 hain, jinemse 2 jahannam mein jaa'e nge aur ek jannat mein. Jahannam mein jaane waale qaziyo'n mein se ek qaazi jo naa-haq faisle kiya karta tha. Doosra qaazi wo hai jo haq ke sath faisle karta tha, magar haq ko jaane baghair. Jannat mein jaane waala qaazi wo hai jo haq ko pehchaan kar haq ke mutabiq faisle karta hai. Kya aap qasam uthaa sakte hain ke aap haq ko pehchaan kar haq ke mutabiq faisle karte hain? Agar aapka jawab haa'n hai to khud aap aur tamam ahle ilm gawahi dete hain ke aap is daawa mein jhote hain kyou'nke aap khud eteraaf karte hain ke aapko haq ka ilm nahi.

Aur tamam log mujtahid aur muqallid ke imteyaz ke baghair gawahi dete hain. Agar aap ye kehte hain ke main to sirf apne qaul ke mutabiq faisla karta hu'n aur main nahi jaanta ke ye qaul haq hai yaa baatil, jaisa ke rooe zameen ke har muqallid ka yehi haal hai.

To aap apne iqrar ke mutabiq in 2 qaziyo'n mein shumar hote hain. Jo Jahannam mein jaa'e nge. Yaa to is binaa par ke aap haq ke mutabiq faisle karte hain. Magar haq ko jaane baghair yaa is binaa par ke aap haq ke khilaf faisle karte hain. Kyou'nke aapka ye faisla 2 umoor se khaali nahi, aapka faisla yaa to haq ke mutabiq hai yaa haq ke khilaf hai. Dono'n surato'n mein nas ke mutabiq aapka shumar Jahannam mein jaane waale qaziyo'n mein hota hai. Hamari is baat ko tasleem karne mein 2 umoor ki binaa par kisi ko taraddud nahi.

Awwal: Rasool Allah ﷺ ne qaziyo'n ki 3 aqsaam banai hain. Phir har ek ki surat is tarha bayan ki hai, jisey har naaqis o kaamil aur jaahil o aalim samajh sakta hai.

Saani: Muqallid ye daawa nahi karta ke iske imam ki raae haq hai aur naa wo ye kehta haike iske imam ki raae baatil hai. Balkey wo iqrar karta hai ke wo ghair ke qaul ko baghair hujjat aur daleel ke tasleem kar leta hai. Balkey isey to yaha'n tak iqrar hai ke wo daleel ko sirey se jaanta hi nahi. Isse mustafaad hota hai ke ye ek aisa faisla hai jiske mutalliq muqallid khud bhi nahi jaanta hai ke wo kya hai. Agar wo haq ke mutabiq hai to isne baghair ilmke faisla kiya aur agar ye haq ke khilaf hai to isne bahgiar haq ke faisla kiya. Yehi wo 2 qaazi hain jo Jahannam mein jaa'e nge aur muqallid qazi dono'n surato'n mein Jahannam mein jaaega.

Gunahgaar A'aami, Muqaalid Qaazi Se Ziyaada Baqshish Ke Qareeb Hai.

Arab kaha karte hain: Buraai mein inteqhab aur pasandeedgi ka koi pehlu nahi. Wo shaqs khaaab o khaasir hai, jo har haal mein Jahannam se najat haasil karne ki koshish nahi karta. Aye muqallid qaazi. Aapko kis cheez ne Taqleed ke daldla mein pha'nsa diya aur ur kaunsi museebat aapko is maqam par le aaei hai ke agar aap isi tarha faisla karte rahe aur in faislo'n se aapne tauba ke sath ruju naa kiya to Jahannam mein jaa'e'nge. Muqhtalif qism ke gunahgar aur ahle ma'asi aapse ziyada Allah Ta'ala se khaaef aur apse ziyada Allah Ta'ala ke haa'n iski baqshish ki ummeed rakhte hain. Kyou'nke wo gunah karte hain, magar sath sath gunah se tauba aur isse ruju ka a'azm bhi rakhte hain.

Har gunahgaar Allah Ta'ala se maghfirat ka taalib rehta hai, wo apne nafs ko iski kotahi par malaamat karta rehta hai. Gunahgar hamesha ye chhata hai ke wo maut se pehle pehle tamam gunaho'n ke mail kuchail se paako saaf ho jaae. Agar koi is gunahgar ke mutalliq ye dua maange ke wo in gunaho'n mein hamesha muhtela rahe to sunne waale sune'nge ke wo isko accha kehne ki bajaee isko buraa bhala kahega.

Agar isey malum ho jaae ke wo zindagi bhar in gunaho'n mein mulawwis rahega aur in gunaho'n ke sath Allah Ta'ala ke huzoor hazir hoga to roo e zameen par apni tamaam tar kushadgi ke bawajood is par tang ho jaaegi. Kyou'nke wo jaanta hai ke gunaho'n mein muwwis rehna duqhool e Jahannam ka maujab hai. Magar ye bechaara muqallid qaazi to iske bar-a'aks basaa auqaat apni tanhaiyyo'n mein aur apni namazo'n ke baad ye dua maangta rehta hai ke Allah Ta'ala qaza ki is nemat ko hamesha iske paas rakhe iska ye ohda kabhi zawaal se do-chhar naa ho. Allah Ta'ala iske ohde ko sazishiyo'n ki saazish aur haasido'n ke hasad se mehfooz rakhe.

Sazishi aur haasid isey is ohde se ma'azol naa karwa sake'n aur kabhi kabhi you'n bhi hota hai ke is ohde se ilaaheda kiya jaane waala shaqs is par hamesha rehne ke liye is shaqs ko rishwate'n pesh karta hai. Jo isey iske ohde par qaem rakhne mein madadgar sabit ho sakta hai aur is tarha wo duniya o aqhirat ke ghaate mein padjaata hai. Wo is ohde ke husool ke liye deen o duniya ko bhi daao par lagaa deta hai aur Jahannam khareed leta hai. Iske nazdeek buland tareen maqsad ye hai ke awaam ka jamghataa iske saamne ho aur inki cheez o pukaar usey sunaai de rahi ho. Agar wo samajhne ki koshish karey to isey malum ho jaaega ke ye koi badaa martaba aur koi buland maqam nahi.

Kyou'nke logo'n ka ijtema to kisi par ta'azeer ke nifaaz, hudood ke ajar qisas lene ke aur kisi ki ahaanat ke liye bhi ho jaata hai. Basa auqaat is mauq per itne log jama ho jaate hain ke qaazi ki adaalat mein iska a'ashr e a'asheer bhi nahi hote. Balkey lahu o la'ab, tanz o tamasqhar aur raqs o sarood ki mehfilo'n mein qaazi ki adaalat se kai gunah ziyada log hote hain. Wo kisi sawari par sawar hote hue aur ek do khadimo'n ko apne ham rikaab dekh kar takabbur mein muhtela ho jaata hai.

Magar isey malum hona chhahiye ke ek mamluk Ghulam, jahil a'askari aur am yahoodi aur esaai bhi isse ziyada shandaar sawari par sawar hote hain aur isse ziyada khuddam inki ma'aiyyat mein hote hain. Abh jabke ye zariya e ma'ash aur haram ki tanqhuwah har haalat mein iske liye Jahannam ka sabab bante hain. To isey malum hona chhahiye ke kaam kaaj karne waale log mislan julaahe, hajjam, qassab aur mocha waghaira isse ziyada pur-nemat zindagi basar karte hain.

Aur isse ziyada unko itmenan e qalb hasil hota hai. Kyou'nke wo ohdo'n se ma'azuliyat ki talaqhi se bekhaur hote hain aur in par is qism ki tohmat nahi hoti ke unho'n ne apne ohde ki wajah se apni haalat badal li hai. Wo apni duniya mein aish o lazzat se rehte hain. Apne aap se mutamaten hote hain aur nihayat aur itmenan ke sath chalthey phirtey hain. Ye to tha duniyawii eterab se. Raha unka maamla aqhirat ke etebar se to inke dil poori tarha mutmaeen hote hain. Inhe'n ma'ash e duniya aur intezam e hayat ke zarae aur sab ke bare mein kisi saza ka khauf nahi hota. Kyou'nke inka kasb saraasar halal aur inke hath irtakab e zulm se door hote hain.

Inko kisi ke khoon aur kisi ke maal me jawab dahi ka khauf nahi hota. Balkey inke dil ummeed o rijaa se labrez hote hain. Ye sab log is daar e shaqawat o kadoorat se nikal kar daaemi nemato'n ke ghar mein muntaqil hone

ki ummeed rakhte hain aur raha ye muqalleden qaazi to ye talaqh zindagani, mahroomi e nemat aur takaddar e lazzaat ke ehssaas ka shikar hote hain. Kyou'nke iske paas jab koi jhagda aata hai to isey muqhalefeen ki muqhalefat, iske ahkam ko qabool naa karne aur unki ta'ameel karne par israr aur hichkichhahat ka saamna karna padta hai. Aur gham o humoom dushmano ki shadeed muqhalefat aur muqable se zach hona padta hai.

Aur iske sath sath wo tabdeeli e ahwal, iqtedar ke zawal, dushmano ki khushi aur dosto'n ke ranj se khaaef rehta hai. Isey koi raahat aur koi nemat acchi nahi lagti, balkey wo tamam umar ranj o gham mein muhtela rehta hai. Baqaul 'Mutanabba'

Mere Nazdeek Wo Khushi Sabse Badaa Gham Hai, Jiske Zawaal Ka Khush Hone Waale Ko Yaqeen Ho

Khaas taur par, jabke wo ham rutba hasedeen aur muqhalefeen mein ghiraa hua ho to hamesha use dil azaar baate'n sunna padti hain. Isse kaha jaata hai: Log aapke mutalliq kehte hain ke aap jahil aur ghalat kaar hain. Kabhi isey kaha jaata hai ke: Falaan'n qaazi yaa falaan'n mufti ne aapke faisle ke khilaf faisla diya hai. Aapke ilm ko ghataaya hai, aapki qadar ko kam aur aapke rutbe ko giraaya hai.

Kabhi you'n bhi hota hai ke iske paas wo shaqs aata hai jiske khilaf usne faisla diya hai aur isse khule bando'n kehta hai. Main aapke faisle par amal nahi karu'nge.

Aur is tarha ise deegar saqht bate'n sunna padti hain. Agar wo apne faisle ka difa'a karta hai to ye jahili jazba aur shaitani o taghooti madafe'a'at hai jo kabhi kabhi mansab o martaba ki hiafazat aur be-qadri aur suqoot e jaah se farar ke liye ubarta hai. Iske sath sath ise ye bhi ilm nahi hota ke aaya haq iske sath hai yaa is shqas ke sath hai jisne iske faisle ke khilaf faisla kiya hai. Aur kyou'nke bechare ko khud bhi eteraf haike wo nahi jaanta ke haq kiske sath hai aur iski adaalat mein muqaddame lekar aane waalo'n mein se koi iski mazammat karta hai aur koi iski shikayat karta hai ke qazi ne iske muqhalif se rishwat lekar ghalat faisla kiya hai.

Is qazi ke khilaf shikayat is liye paida hoti hai ke qazi ke muqhalefeen iske kaan bharte hain. In muqhalefeen ki nazre'n iske ohde par hoti hain yaa wo is qaazi ke iqhteyarat ki yanaabat yaa iske kisi a'atiye ke mutamanni hote hain. Ye mahkoom a'alai inke paas jaakar shikayat karta hai aur unse fatwa poochta hai. Ye log qazi ke faisle mein nadir iqhtelafaat aur dushwar qism ke pehlu talash karte hain phir is faisle ke khilaf apne tabsere tehreer karte hain wo apni tehreero'n mein is qazi ke khilaf baaz dafa is qism ke alfaaz istemal karte hain jisse qaazi ko ranj paho'nchta hai is tarha qaazi ke ham o hamoom aur pareshaniyo'n mein aur izaafa hojaata hai. Ye wteera in ulama ka hai jo iske ham jins muqallid hain.

Qaazi Ke Liye Mujtahid Hona Zaroori Hai:

Ulama e Ijtehad to iske faisle ko sirey hi se baatil samajhte hain. Kyou'nke iska shumar in qaziyo'n mein hota hai jinko Jahannam ki waeed sunaai gai. Wo sirey se isko naa qaazi tasleem karte hain aur naa iske faislo'n ko maante hain. Kyou'nke inke paas is baat ki daleel maujood hai ke qaazi banne ka ahle sirf wohi hai jo saheb e ijtehad ho.¹³¹ Aur muqallid khuwah dara'a, taqwa aur iffat mein auliya ke maqam par hi kyou'n naa paho'nch jaae. Magar unke nazdeek agar wo apne aapko is qaza ke ohde par qaaem rakhe hue hai. To wo ma'asiyyat par musir hai. Wo is qazi ke faislo'n aur ahkam ko bhi isi maqam o martaba par rakhte hain.

Jis par deegar aam ulama e ahle Taqleed ko rakhte hain jo naa qaazi hote hain naa mufti. Wo iske faislo'n ki in tamam dastawizaat ko batil qarar dete hain. Jni par iske dastaqhat hote hain, jisme haram ko halal aur halal ko haram tehraya gaya ho. Balkey agar iske faisle saheeh bhi ho'n. Tab bhi wo inko tasleem nahi karte kyou'nke ye aise qazi se sadir hue hain, jisne agar che haq ke mutabiq faisla kiya hai. Magar isey malum nahi ke ye faisla haq hai. Qiyamat ke roz iska shumar un qaziyo'n mein hoga jo Jahannam ke mustahiq hain aur duniya mein iska shumar in logo'n mein hai jo qaza ke ohde ke ahel nahi. Isko wo maqam o manzilat duniya jaez nahi, jo ahle ijtehad qaziyo'n ke liye hai.

Muqallid Qaazi Ki Bechargi:

Is tamam tafseel ke baad malum hona chhahiye ke nahoosat ka maara hua ye qaazi badshah aur iske mu'n chhidhe awam o masabebeen ki khushamad karta rehata hai. Inki ata-at karta hai, inke samne apne aapko zaleel karta hai, inke mehlo'n ka tawaf karta hai aur inki deodiyo'n par maatah ragadta hai. Agar wo ye kaam nahi karta to iske sath unka rawaiyya is qadar saqht hota hai, jisse iski tauheen aur be-qadri hoti hai. Aur iske sath sath iske a'awaan o ansaar iske zariye fawaaed hasil karte haina ur iske zariye daulat kamaate hain aur wo agarche iski tazeem karte hain iske sath khade hote hain aur iske sath baith-te hain, magar wo iske haq mein iske dushmano'n se ziyada nuqsan-deh hain.

Kyou'nke wo logo'n ke amwaal loot-te haina ur ye look khasot wo isi ke iqhteyarat ke saae mein karte hainn. Khaas taur par agar qaazi ghair mohtaata aur ghafil qism ka shaqs ho aur tamam mamelaat par nazar naa rakhta ho to baat badh jaati hai. Wo apna deen qazi ki taraf mansoob kar dete hain wo apna zulm o jor iske zimme lagaa dete hain, kabhi to wo iski taraf taqseer e bahes aur kabhi ghaflat aur a'ad e tubbahu mansoob karte hain. Kabhi wo kehte hainke iske a'awaan o ansaar jo loot khasoot kar rahe hain. Isme iska bhi hath hai. Ye bhi isse faaeda uthaata hai. Agar ye mamela naa hota to iske apne a'awaan o ansaar ko loot khasot ki hargiz khuli chutti naa di hoti.

Nez iski sabse ziyada mazammat karne waale isko bura bhala kehne waale yehi a'awaan o ansaar hain. Kyou'nke inme se har ek yehi chhata hai ke tamam fawaaed sirf isey haasil ho'n. Jab koi faaeda in sab mein taqseem hota hai yaa is faaede mein tanaza'a ke waqt ye qazi kisi ek ke haq mein faisla kar deta hai to baaqi tamam

¹³¹ Is bare mein iqhtelaf hai ke aaya is shaqs ke liye jo saheb e ijtehad nahi hai, apne imam yaa kisi doosre imam ke mazhab ke mutabiq fatwa dena jaez hai? Ahle ilm ki ek jamat ki raae ye hai ke aise shaqs ke liye fatwa dena jaez nahi. Kyou'nke mufti ka lafz aise shaqs ke liye waza'a kiya gaya hai, jo logo'n ke deeni umoor ko qaaem karta hai jo Quran o Sunnat ke umoom o khusoos, naasiqh o masooqh ko mahmool karne aur istembaat ki ehliyat rakhta hai. Sama'aani ﷺ mufti ke liye 3 sharaet ko zaroor qarar dete hain:
Awwal: Ijtehad ki ehliyyat
Saani: A'adaalat
Saalis: Tasaahil aur ruqhsato'n se ijtenaab.

Baaz ahle ilm is taraf gae hain ke muqallid ek shart ke sath mujtahideen mein se kisi mujtahid ke mazhab ke mutabiq fatwa de sakta hai ke ye mufti saheb e nazar ho aur wo is mujtahid ke qaul ke maaqhus se agaah ho, warna iske liye fatwa dena jaez nahi. Baaz ne is par ijma ka daawa kiya hai, magar ye daawa sahi nahi. (Irshad al Fahool: P269)
Qaazi ki ehliyat ke bhi wohi sharaet hain, jo mufti ki ehliyat ke hain. Kyou'nke baqau Ibnul Qaiyyim: Qaazi aur Mufti mein iske siwa koi farq nahi ke qaazi apne fatwe aur hukam ko laazim aur naafiz karta hai aur mufti apne fatawa ko laazim nahi karta. (Elaam al Muwaqqeen: V2 P175)

logo'n ke dil ghusse aur keene se labrez ho jaate hain. Wo apni majaanis mein iski mazammat karte hain. Khaas taur par iske dushmano'n aur muqhalefeen ke paas jaakar iske khilaf bate'n karte hain. Inki maujoodgi mein jo wo faisla karta hai, ye ismein keedey nikalte hain. Wo kalam mein tehreef karte hain, kabhi wo kehte hain ke isne is faisle mein jahalat se kaam liya hai, kabhi kehte hainke isse ghalati hui hai. Kabhi kehte hain ke isne rishwat lekar faisla kiya hai aur kabhi kehte hain ks isne mudahenat aur khushamad se kaam liya hai. Bil-jumla wo ain sabko raazi nahi kar sakta. Koi naa koi aisa zaroor hota hai jo har haalat mein uski aib joi karta hai.

Ye in logo'n se be-niyaz bhi nahi ho sakta. Is liye ke isey inki taraf se mahan¹³² o ibtela ka saamna karna padta hai. Halaa'nke wo iske dost-yaar hote hain. Iske amr o nahi aur iske ohde se faeda uthate hain. Baaz mutaqaddemeen ka maqola in par kitna saadiq aata hai. Kyou'nke sirf aisa shaqs hi inko aazma sakta hai, jo bejaa himayat aur narm rawaiyya rakhta hai. In ausaaf se shaaz o nadir hi log bahar nikalte hain. Albatta kabhi kabhi you'n hota hai ke kisi zamane mein baaz log in ausaaf se mutsaf nahi hote.

Is duniya mein to is muqallid qaazi ka ye haal hai, raha aqhirat mein iska haal hai to guzishta safhaat mein aap padh chuke hain ke iska shumar in 2 qaaziyo'n mein hota hai jo kisi surat mein Jahannam mein jaane se bach nahi sake'nge. Jaisake is par bahes aur iski tehqeeq sabeqa sutoor mein guzar chuki hai. Wo duniya mein bhi jaisa ke ham bayan kar chuke hain hamesha ranj o khauf ki haalat mein rehta hai jo logo'n ke khoon aur maal mein Quran o Sunnat ki kisi daleel aur baseerat ke baghair mujarrad o Taqleed aur jahalat ki buniyad par kiye gae faislo'n ki aqhirat mein jawabdahi ke tasawwur se paida hota hai. Halaa'nke Quran e Majeed mein sareehat is cheez par amal karne se rok diya gaya hai. Jiske mutalliq ilm nahi. Allah Ta'ala ka irshad hai:

Aur Jis Baat Ka Aapko Ilm Nahi Iske Peeche Naa Lage'n.¹³³

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

Zan o guman ki pairwee ki mumaneat aur is maani mein Quran e Majeed mein bahot kasrat se ayat warid hui hain. Muqallid aur zan e saheeh dono'n se mehroom hota hai agar Quran e Majeed mein iski mumaneat mein sirf wohi ayaat hoti hain, jinka ham guzishta bahes mein zikar kar chuke hain. Jaise,

Aur Jo Log Allah Ke Nazil Kiye Hue Ke Mutabiq Faisle Naa Kare'n Wohi Kaafir Hain.¹³⁴

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ

To kaafi thee'n, halaa'nke iske sath sath deegar bahot si ayaat hain jinme saraahat se hukam diya gaya hai ke Allah Ta'ala ki nazil karda shariyat e haq aur a'adl ke sath faisle kiye jaae'n. Aur iske sath sath ye bhi sabit hai ke jo koi haq ke khilaf faisla karta hai yaa haq ke mutabiq faisla karta hai magar isey ilm nahi hota ke ye haq hai. To iska shumar jahannami qaaziyo'n mein hoga.

¹³² T: Takleefe'n, Balaae'n

¹³³ Surah Bani Israel: 36

¹³⁴ Surah Surah Maeda: 44

Muqallid Mufti Ke Liye Fatwa Dena Jaaez Nahi:

Agar aap ye kehte hain ke ek muqallid qaazi banne ke ahel nahi, is liye iske liye jaaez nahi ke wo qaazi bane aur naa kisi aur ke liye jaaez hai ke wo isey qaazi ke ohde par faaez kare. To is mufti ke mutalliq aapka kya khayal hai jo taqleed ka dam bharta hai. To main kehta hu'n ke agar aap is masle mein logo'n ke mazaahib, inki qeel o qaal aur mufti ki ehliyat ke liye sharaet aur deegar umoor ke mutalliq malum karna chhate hain to aapko ye tamam cheeze'n fiqha aur usool e fiqha mein nihayat sharha o bast¹³⁵ se mil jaae'ngi.¹³⁶

Aur agar aap is bare mein meri raae aur mere eteqaad ke bare mein poochte hain to mere nazdeek kisi muqallid mufti ke liye jaaez nahi ke wo kisi aise shaqs ko fatwa de jo isse Allah Ta'ala aur Rasool Allah ﷺ ke hukam, haq, kisi sharia hukam aur kisi halal ya haram ke mutalliq poochta hai. Kyou'nke muqallid ko in umoor mein se kisi ki bhi tehqeeq nahi. Balkey in umoor ko mujtahid ke siwa koi bhi nahi jaanta. Isi tarha agar saail isse mazkura baala umoor ki qaid ke baghair koi sawaal karta hai to muqallid ke liye jaaez nahi ke wo inme se kisi ke bare mein fatwa de. Kyou'nke sawal e mutlaq hai jo shariyat e mutahhera ki taraf raaje hai. Kisi saheb e raae ke qaul ki taraf nahi laut-ta.

Agar saail isse falaa'n imam ke qaul aur falaa'n imam ki raae ke mutabiq fatwa poochta hai to muqallid ke liye iske mutabiq fatwa dena jaaez hai. Is imam ka qaul naqal karne aur riwayat karne mein koi harj nahi. Basharteke. Wo is imam ke qaul aur mazhab ki kamaa haqqahu ma'arefat rakhta ho. Kyou'nke saail ne ek aise amar ke mutalliq sawal kiya hai jisko riwayat aur naqal karna mumkin hai aur ye Allah Ta'ala par bohtan aur bilaa-ilm baat karna, shumar karna nahi hoga. Aur naa ise Quran o Sunnat ki ta'abeer aur istembat kaha jaaega. Ye tafseel saheeh hai aur koi insaf pasand shaqs iska inkar nahi kar sakta.

¹³⁵ T: Faraaqhi, Kushaadgi, wazaahat

¹³⁶ Allama Ibnul Qaiyyim رحمه الله ne mufti ki sharaet, fatwe ki adaab aur fatwe ke deegar masael ke mutalliq apni

kitab Elaam al Muwaaqeen mein badi umda aur sair
haasil bahes ki hai (Elaam al Muwaaqeen: V4 P157-265)

Mujtahid Mufti Aur Muqallid Mustafti:

Agar aap ye pooche'n ke kya saheb e ijtehad ke liye jaez hai ke wo kisi aise shaqs ko fatwa de jo kisi khas imam ke qaul aur mazhab ke mutabiq fatwa poochta hai. To main kahu'nga ke ek shart ke sath jaez hai. Agar is imam ka qaul yaa rae saheeh nahi to isko naqal karne ke baad iski a'adm e sehat ki tasreeh karke haq o sawaab ki taraf rehnumaai karde. Kyou'nke Allah Ta'ala ne ahle ilm par ye zimmedaari a'aed ki hai ke wo logo'n ke saamne haq ko wazeh kar de'n aur ye saheb e ijtehad bhi ahle ilm mein se ek hai aur khaas taur par is waqt jabke saail is fatwa ke mutalliq ye etqaad rakhe ga ke ye mufti jo kuch kehta hai wo sawab hai. Haq wazeh karna bahot zaroori hai.

Nez is mujtahid ka aise mazhab ko naqal karke is par khamosh rehna jo khilaf e sawab hai. Seedhe saadhe logo'n ko is wahem mein mubtela kardega ke ye haq hai. Is waqt par sukoot iqhteyar karna bahot badi buraai hai. Agar ezaah e haq par wo apni jaan ke bare mein kisi qism ka khatra mehsoos karta hai to wo fatwa hi naa de aur istenqa kisi aur ke hawale karde. Agar isse koi aisi cheez nahi poochi gai, jiski tauzeeh ispar wajib ho tab agar zarurat is baat ki mutaqaazi hai aur wo haq o sawaab ki tasreeh par qadir nahi to wo nihayat saraahat ke sath ye bataa de jisse fatwa talab karne waale ko koi shak naa rahe ke ye falaa'n imam ka mazhab aur falaa'n imam ki rae hai. Jiske mutalliq mustafti ne sawal kiya hai aur iske alaawa isne kuch nahi poocha.

والحمد لله رب العالمين أولاً و آخراً

Name of the book: *Haqeeqat e Taqleed wa Ijtehad*

Author of the Book: *Al Mujtahid Al Imam Shaukani*

Translator: *Taiyyab Shaheen Lodhi*

Transliterator of the book [to roman English]: *Rehan Syed Barey*

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Loghaat (latest edition)*. All translations have been taken from Tafseer Ahsan ul Kalam (Darussalam edition).

I avoided transliterating the Quranic translation done by Janab Taiyyab Shaheen Lodhi Sahab, as the words in Ahsan ul Kalam are easier to understand. If you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

Dua-go,



Rehan Syed Barey

24th Shawwal 1439 - 08th July 2018

Ar Riyadh, Saudi Arabia
